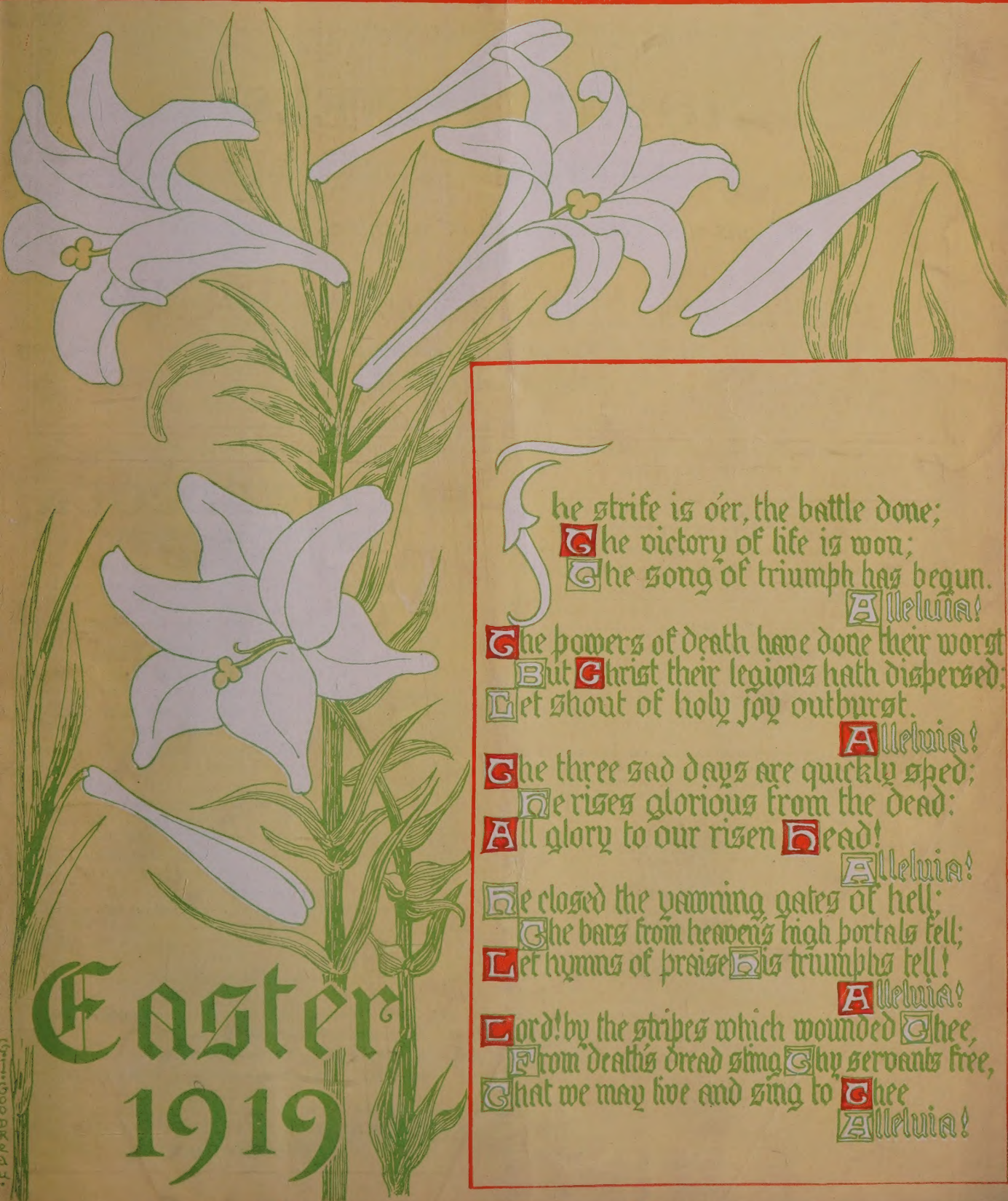


The Living Church

Rev Alexander Allen
116 Montecito 13oct18



Easter
1919

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!
The powers of death have done their worst
But Christ their legions hath dispersed;
Let shout of holy joy outburst.
Alleluia!
The three sad days are quickly sped;
He rises glorious from the dead:
All glory to our risen Head!
Alleluia!
He closed the yawning gates of hell;
The bars from heaven's high portals fell;
Let hymns of praise His triumphs tell!
Alleluia!
Lord! by the stripes which wounded Thee,
From death's dread sting Thy servants free,
That we may live and sing to Thee
Alleluia!

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CHICAGO, ILLINOIS

THE LIVING CHURCH

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NO. 25

EDITORIALS AND COMMENTS

The Easter Call

FELLOW CHRISTIANS, Fellow Americans, Christ is Risen!

Let nobody suppose this to be a fact unrelated to present-day life. When, a year ago, the old and ever new message resounded throughout the world, the greatest onslaughts that the world has ever known were being waged by force of arms. God has silenced those onslaughts now; and, as has so often happened in history before, He leaves His people free to profit or not to profit by their discipline as they will. Six months ago the world in general, and America in particular, was united in the belief that we were making war to end war. Wise prophets had convinced the American people, perhaps too slowly, that it were colossal selfishness, and a short-sighted selfishness at that, for America not to take her part in restraining the common enemy of civilization. To-day we may well question whether we have succeeded in our earnest desire. With nations grasping for lands that other nations covet, with embarrassing secret treaties published such as reflect seriously upon the disinterestedness of some of the belligerents, with anarchy, bathed in blood, rampant in half of Europe and sweeping menacingly toward the other half, with deadlock after deadlock in a peace conference that seems able to agree upon no basis of peace, surely the seeds of war are far from destroyed.

And perhaps our American condition is still more discouraging. Prophets that were loud in their denunciation of the President three years ago for not hurrying our country into war are equally denunciatory now because he does not sweep America back into the shell that once confined her. They dream, strangely enough, that America can go back into that

detached isolation which could lead Washington and Jefferson and Monroe to frame policies, wise in their day, that would have cramped America forever if Cleveland and Roosevelt and Wilson had not wisely expanded them when new conditions required larger and still larger participation in world affairs.

Why should America have gone to war in 1917 if she ought now to assume no responsibility for preventing the necessity of going into war again, two generations or more ahead? We can see why men who were at least apathetic toward our entrance into war two years ago should be ranged in opposition to any sort of agreement among the nations now; but how can men who saw our duty then, rest content until they have done everything in their power to change a brotherhood of nations in war to a brotherhood of nations in peace? Men who have criticised the tentative form of the League of Nations temperately, constructively, and intelligently have performed a concrete service to the world, whether their criticisms have been wise or unwise, well founded or ill founded; but men who have criticised it intemperately, destructively, and unintelligently, tearing down the efforts of the world's greatest statesmen from many lands and suggesting nothing to take their place, have taken upon themselves a responsibility before God and before history hardly less than that which the Kaiser and his associates jauntily assumed when they defied the conscience of the world. This is primarily a moral issue. It is the duty of the Church and of the clergy and of the Church press to speak out in the most unmistakable terms. War **MUST** stop. There **MUST** never be a repetition of the world-scandal of these recent years. The

nations MUST bind themselves together to enforce this primal necessity. The Christian conscience of this country MUST assert this moral necessity, in season and out of season. And those who pick out flaws and faults, and conceive that they have no responsibility beyond that, which any high school boy could do, MUST be made to realize that, according as their influence is great or small, they are doing their share toward killing the ten million victims of the next war. And may God have mercy upon their souls!



"WHEN CHRIST ROSE from the grave on Easter Day," said the Bishop of London on the dark Easter of two years ago, "freedom rose with Him, and took into her hand the wand which shall one day rule the world. 'This is the day which the Lord hath made; we will rejoice and be glad in it'; for on this day, two thousand years ago, the freedom of the world was won, the sentence of the God of Heaven was pronounced for all time upon 'everything that was high and lofty', and the power of God was pledged forever on the side of the weak against the strong; for 'had not the solitary Man upon the Cross been stronger than the surrounding crowds?' And every great Day of God which has leapt to light since, has been a repetition, or rather a reflection, of the light of Easter Day."

The splendid optimism, the religious faith of the Bishop of London have been vindicated. In our observance of Easter there is the danger always that we treat it as an event of history that happened and that ended nineteen centuries ago. Our Lord, trampling upon death and Satan, is eternally winning the victory over them. Yet they persist. Does not death stare us constantly in the face? Has it not forced itself hideously upon us during these awful years? And has not the power of Satan been horribly, awfully in evidence? Where, then, is the victory of Easter Day? Has death lost its sting? Has the grave not the victory?

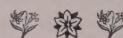
The answer is that the triumph of our Lord is not a past triumph but an ever-present and an ever-continuing triumph. We behold Satan and sin constantly winning new victories, only to be overcome later by the supremacy of Jesus Christ. We watch our loved ones pass through the portals of death and lay them in the grave; and then faith opens to us the vision of their perfect peace, their fuller life, their intensified love, their nearer and nearer approach to the Beatific Vision. This is the victory that overcometh the world. By faith the warrior, stricken on the field of battle, sees angel hosts battling with him for God and for the right, and realizes the splendor of fighting side by side with Michael and his spiritual powers. And he passes into a quiet and beautiful sleep, and awakes "in peace".

Freedom is not a political discovery. It is man's birthright from God. It is the inevitable corollary of our baptism into His one Body. And the worst loss of freedom that the world ever knows is the surrender of the free soul to sin.

While on the other hand the greatest victory for freedom is won when a soul conquers sin and defies Satan. A race of free men who do this will make war impossible, will establish democracy on a sure foundation, will solve the problems of our social order. What else than this is the meaning of the inspired song of the Blessed Virgin when, led by the Holy Spirit, her eye flashed for a moment through distant ages, and she cried aloud that through the Incarnation—and through that alone—"He hath put down the mighty from their seat and hath exalted the humble and meek; He hath filled the hungry with good things and the rich He hath sent empty away"?

Can any economic system, however thoughtfully devised, compete with this system of the Incarnation? But the fulfilment of this system waits for men to become suffused with the Incarnation life, given to them through the sacraments. Not at the polls, but at the altar, will freedom be won.

If ye then be risen with Christ, seek those things which are above.



BISHOP LLOYD'S article bearing the overwhelmingly striking title, Twenty Million Dollars for the Church, is bound to take away the breath of all of us. Who ever heard of rating the needs and opportunities of the Church at so stupendous a figure? Has the President of the Board of Missions gone mad?

\$20,000,000
for the Church

He has not.

The magnitude of the call to be made upon the Church is simply a recognition of what God calls the Church now to do.

The Church is the normal organ whereby the Holy Spirit speaks to the world. No doubt He has other organs; but the constant dwelling of our Lord upon His Kingdom, for which the Church is at least the divinely ordered preparation, shows to us that the work of the Church must be of primary importance among human activities. War enthusiasm raised the hundred million dollar funds of the Red Cross; enthusiasm for the Kingdom of God ought certainly to raise the proposed twenty millions, distributed through a period of three years.

And who knows what the Church can do until we try?

All honor to that thoughtful group of men who have rated the privileges and responsibilities of the Church so highly!

FOR CHRISTIAN SOCIAL READJUSTMENT

To Fellow Churchmen:

WE, the undersigned, are convinced that the time has come for forming an association of those who believe that it is a part of the Church's duty to stand firmly for the bringing in of justice and love to the economic, political, national, and international life of the world, and who are not afraid of attempts to translate this idea into actual and specific measures.

We do not believe that the Social Service Commissions of the Church can adequately perform the latter part of this task until there has been much education of the Church's constituency, since official bodies can hardly move much more rapidly than those who constitute them and empower them; nor do we believe that any society definitely committed to some particular social solution, such as Marxian Socialism or the Single Tax, can properly arouse the Church to the need of radical social readjustment in general.

We therefore purpose to form an association to which anyone will be welcomed as a coöperator who is anxious that the Church shall definitely show herself sympathetic toward every sane radical movement looking toward the democratization of industry and the socialization of life, and shall actively seek to impart to those interested in the same a Christian motivation.

Membership will bind no one to endorsement of any particular theory, but merely to the general principles stated above, and to a fearless willingness to examine facts of any movements resulting from social maladjustments and to a willingness to pray about the problems involved.

We therefore ask that any who may be interested in such an association send their names for further information to Miss Vida D. Scudder, Professor of English Literature, Wellesley College, Wellesley, Mass. A conference of those interested in this matter will assemble at 10 o'clock in the morning of May 2nd and 3rd in the Board Room, Church Missions House, 281 Fourth avenue, New York City.

Those signing the call are the Rt. Rev. Benjamin Brewster, the Rt. Rev. Charles D. Williams, the Very Rev. Bernard I. Bell, Miss Vida D. Scudder, Miss Ellen Gates Starr, the Rev. J. Howard Melish, the Rev. Howard Key Bartow, the Rev. George I. Browne, the Rev. Smith O. Dexter, Mrs. William J. Brown, the Rev. W. B. Spofford, William F. Cochrane, the Rev. William H. Tomlins, the Rev. Leicester C. Lewis, the Rev. Richard W. Hogue, Prof. William Tappan, the Very Rev. W. P. Ladd, the Rev. Douglas Matthews, the Rev. Eliot White.



ON EASTER MORNING

A weeping mother, weary, weak, and wan,
And wrapped in gloom,*

With breaking heart she seeks at early dawn
Her dear Son's tomb.

But lo! God's blessed angel meets her there
With words of cheer:

"Thy Son—thy Lord—is risen! The tidings bear—
He is not here!"

And as with sudden hope, with heart fears stilled,
She leaves the tomb,

Behold! she sees the dreary valley filled
With fragrant bloom.

For every tear—so runs the legend old—
That she had shed,

Had changed to lily-bells* with tongues of gold
And snow-crowned head.

Dear Lord! With hearts bowed down, with tear-dimmed eyes,
Our Lenten fast

Has passed. Grant Thou to fragrant deeds our sighs
May turn at last!

E. E. BROWN.

* The Spanish word for "lilies of the valley" means "tears of the Madonna".

DAILY BIBLE READINGS

By THE REV. DAVID L. FERRIS

"THE REVELATION OF THE RISEN LORD"

A LITTLE book by Bishop Westcott bears the title which suggests our theme and much here said. It is a classic of devotional literature. Between the Resurrection and the Ascension there elapsed a period of forty days. Careful comparison of the record of appearances in the Gospels and Acts leads one to believe they are not a complete history of that period, and do not contain a record of all the times our risen Lord revealed Himself, but only a selected group. For example, we have no record of the Saviour's appearance to the Virgin Mother. But we could hardly believe He failed so to appear, nor is it unlikely it was the first revelation given. Neither have we any record of what transpired when Jesus met Peter. The record simply says: "The Lord hath risen and hath appeared unto Simon." One can only imagine Peter's humble penitence and the Master's loving restoration. These are among the "Silences of Scripture". We conclude that some principle of selection must have guided the Evangelists in the choice of their material so that the recorded appearances, incomplete as history, are complete as a revelation and answer to man's heart hunger for knowledge of the spirit-world. Bishop Westcott suggests what that principle seems to have been. He separates the manifestations into two groups, one having for its immediate purpose to establish in the minds of the disciples the fact of the Resurrection; and the other, the ultimate purpose to instill the lesson of His abiding Presence in the life of the Church. The revelation of fact meant the realization of fellowship.

On Easter Day we have four recorded appearances. To Mary Magdalene Jesus manifested Himself as she tarried in the garden after Peter and John had visited the empty tomb. As she mourned her temporal loss He revealed her eternal gain. To the two disciples journeying from Jerusalem to Emmaus Jesus appeared as they were in earnest conversation regarding the events of the day, and gave a new meaning to the Scriptures as their hearts burned within them. He was made known to them as to many a waiting heart, in "the breaking of bread". Of the manifestation to Peter we have no details. But in these three appearances Jesus has given a satisfying revelation to our deepest individual needs, assuring us that bereavement will not be left desolate. Patient thought will be guided into the larger experience, and true penitence find favor with God.

The fourth revelation of Easter Day was to the larger group instead of to individuals. Not only was the reality of His rising and the identity of His Being confirmed, but also a manifestation of the divine power by which He was to establish the Church. The Jesus who rose is the One who suffered: and His victory foretells the final triumph of the Church. Subsequent appearances of our Lord emphasized the call for man's coöperation with God and the assurance of His abiding Presence. Jesus saves men through men: the world, through the work of His followers.

On the shore of Galilee the risen Lord bade His toiling friends to let down the net. The draught of fishes followed; they came to the shore and found the meal prepared for them to break their fast. To each of us is given the net and the appointed task, as the Saviour on the shore waits to refresh us.

Following the meal came the threefold revelation to St. Peter suggesting the threefold denial and complete restoration. From that revelation we learn that the highest satisfaction to the Christian in Christ's fellowship is in service. Our joy is in service, our freedom in self-surrender.

A third revelation was given that morning on the shore of Galilee, and this time to St. John. Each apostle had his appointed task: St. James to suffer, St. Peter to feed the flock, and St. John to tarry at the Master's feet.

We select for our final reading of the week the account of that revelation given to St. Paul from heaven. It was unlike all that preceded it in the fact that His abiding Presence was identified with the suffering of His followers. It was a revelation of our Lord's Majesty to the eye of faith,

seeking the ministry of love, blessing the patience of suffering, and shadowing the final glory of His followers.

Sunday—John 20: 10-18. The revelation through love; the answer to bereavement; the question to every one who sorrows: "Why weepst thou?"

Monday—St. Luke 24: 13-35. The revelation to earnest thought about the risen Lord. The key to all history lies in the fact of the Resurrection.

Tuesday—St. John 20: 19-31. The revelation which brought certainty of conviction, assurance of identity, gentleness in dealing with honest doubt.

Wednesday—St. John 21: 1-14. The revelation that life has its appointed task for each believer.

Thursday—St. John 21: 15-19. The revelation that the surest proof of restoration is in service through love and self-surrender.

Friday—St. John 21: 20-23. The revelation that our appointed tasks differ by divine decree. Our part is to be faithful in our work.

Saturday—Acts 26: 12-18. The revelation from heaven identifying our Saviour with the daily experiences of each of His followers.



TWENTY MILLION DOLLARS FOR THE CHURCH

BY THE RT. REV. ARTHUR SELDEN LLOYD, D.D.,

President of the Board of Missions

WHAT is undoubtedly one of the biggest and most courageous steps forward ever taken in the history of organized Christianity in America was taken last week, when the executive committee of the Board of Missions committed itself to as progressive and enterprising a programme as was ever approved by any Board. This programme will serve as the basis for a nation-wide campaign in which at least twenty million dollars will be raised over a period of three years.

At the meeting of the Board of Missions in December, the matter of a nation-wide campaign was fully discussed, and a committee of five, with power to act, was appointed. After careful consideration of the whole subject, a plan was adopted by the committee of five and unanimously approved by the executive committee of the Board at its meeting last week. At this meeting of the executive committee a sufficient credit was provided for financing the campaign. The Rev. Robert W. Patton, D.D., has been chosen as national director of the movement. Everything is ready now to bring the whole subject to the attention of the Church.

A survey of the work in both the domestic and foreign fields is under way, and will be supplemented by a study of the needs of each diocese in order that the authorities of each diocese may, if they desire, incorporate their needs in a budget to be added to the general budget. Thus accurate facts can be presented to the Church as to the great call which comes from every quarter for increased support for our work in all fields.

It is planned to reach the conventions of every diocese and missionary district with a qualified speaker, who will be able to put the facts before the selected representatives of each diocese. This visit will be followed up by the organization of a local committee who will be responsible for handling details within that diocese or district. A speakers' bureau is being organized, and experienced speakers will be available for meetings of various kinds. Literature will be prepared which will show in attractive form the compelling facts concerning the needs of fields. Articles that will be found good reading matter will be available for the Church and secular press, and every means will be used to enlist the interest and coöperation of every member of the Church and its various agencies.

It is planned to have the campaign embrace not only the Board of Missions, with the Woman's Auxiliary and the American Church Institute for Negroes, but all the federal agencies of the Church, such as the General Board of Religious Education, the Joint Commission on Social Service, the Girls' Friendly Society, the Church Periodical Club, and other like agencies. The coöperation of the Brotherhood of St. Andrew has also been pledged.

For the first time in the history of this Church, therefore, a practical working basis coördinating, as far as diocesan autonomy will permit, the whole work of the whole Church, will be sought. The General Board of Religious Education and the Joint Commission on Social Service, together with the other agencies mentioned, have accepted the invitation of the Board of Missions to share in this united enterprise.

Many problems and tasks of unique and compelling interest thrust upon us by the present world emergency are in the minds of all thoughtful Churchmen. These problems relate not merely to the obvious duty of the Church to support its general boards and to expand their work upon a much larger scale, but numerous special tasks to which the Church has always been committed, but which she has inadequately dealt with, must be faced.

The days of reconstruction are upon us. We cannot afford longer to regard lightly the Church's responsibility to the national problem of immigration. Our Board of Missions and our Social Service Commission must play their part by the strangers from foreign lands in our midst. The meeting of the crying need for men for the ministry and for trained lay workers, the strengthening of the home and family life of our land through Christian nurture and training, are some of the pressing responsibilities placed upon the General Board of Religious Education. Can we longer be largely indifferent to the unsupported struggles of the country church and the down-town church? Has the Church no courage nor act of sympathy and helpfulness for the millions in our land who, after July 1st, will be deprived of the only social center provided for them? The saloon has served a community need; cannot the Church provide a better? You cannot take something away from a man without giving him something in return. Our Church's industrial high schools for negroes, especially in the South, must be equipped for their task of producing Christian leaders and teachers of their race.

These are a few of our immediate responsibilities. We cannot evade them and remain true to America. That these obligations will be provided for under a united budget for all the agencies which the Church has created marks an epoch in the history of the Church. It is proposed to finish the campaign with an every-member canvass not later than the first week in Advent of this year.

The plan is, in brief, the extension of "the campaign for the Church's mission"—which has been so highly developed by Dr. Patton and his staff of workers—and its application to the entire Church. The success of the campaign for the Church's mission, in parish, city, and diocese, has led those in charge to believe that its methods are sound and its results generally far beyond the expectation of those who have not been acquainted with its possibilities. If there has been any weakness at all in "the campaign for the Church's mission", it has been in the lack of sufficient organization on the part of the Board of Missions to follow up the work and conserve the results. This will be obviated in the nation-wide campaign by carrying the organization on for at least three years, in order that the Church may receive progressive and cumulative education and the application of the principles in service and giving.

It is gratifying to note that the plan has the cordial approval of practically all of the bishops from whom there has been time to receive letters. About sixty-seven have been heard from. There certainly never was a time in the history of the Church when there was such great need for the development of her latent power.

It is confidently believed that Churchmen everywhere will respond in a spirit of real devotion to the call of the Church to fulfill her God-appointed mission. If she is to serve wherever there is a chance to serve, she must organize, mobilize, and act.



I CRY ALOUD on behalf of liberty and conscience, and I proclaim with confidence that no kind of law can with any justice be imposed on Christians, whether by men or by angels, except so far as they themselves will, for we are free from all.—*Luther.*

A CONGREGATIONALIST ON THE UNITY PROPOSALS

By PROF. WILLISTON WALKER

THE editor of the *Congregationalist* has requested me to answer certain questions asked in an editorial in the issue of April 3rd, regarding the "Proposals for an Approach toward Unity" between Congregationalists and Episcopalians.

It may be well to note that these present proposals did not originate with Congregationalists. They took their rise with an earnest and greatly respected group in the Episcopal communion, who felt that what had been proposed by some Congregationalists and others to the House of Bishops—and rejected by that House—as a means of meeting a peculiar exigency raised by the war, might be made the basis of a real coöperation between the two communions. They felt rightly that the fundamental separation is on the sacraments, and that any real approach to unity must be there. It must be remembered, however, that these "Proposals" are still simply proposals.

To be really an effective offer they must have the approval of the General Convention, which meets next autumn. That approval may not be easy to secure. While Congregationalists might well say, therefore, that they would wait till the offer was definitely made, the proposers in their earnest desire for a closer relationship between the Churches have sought by consultation to make their proposals antecedently acceptable to Congregationalists and have been anxious to be able to tell their associates that their proposals have the good will of a considerable number of Congregationalists.

They have no intention of limiting the ultimate scope to Congregationalists, but the sense of a common origin and of mutual acquaintance made it seem fitting that the offer should first be made to Congregationalists. It is, furthermore, not a merger of the two communions that is now proposed, but a basis of coöperation in those special cases in which coöperation is especially desirable; though it may be, if God will, an "approach toward" a much larger unity.

With these preliminary observations the questions may be approached.

Question 1. Is this "new creation in the field of ecclesiasticism", or "a device for bringing about certain practical results without any real change of underlying attitude"?

Yes and no. The proposers do not suppose that the Episcopalians are to be suddenly converted to the Congregational view of the ministry, or the Congregationalists to the Episcopal. These differences are real and are likely to remain so; but is their magnitude so great that they must remain a permanent barrier to Christian coöperation?

What is proposed is a new creation. If the Congregationalist yields to Episcopal scruples so far as to submit to additional ordination, the Episcopalian abandons any requirement of the Prayer Book or submission to the canons of the Protestant Episcopal Church. The minister so situated would be authorized to officiate, in appropriate circumstances, in both churches. He would in some measure be responsible to the authorities of both. That is a "new creation". Doubtless High Church Congregationalists and High Church Episcopalians—and there are both—might dislike such an agreement; but to those who put Christian unity

above denominationalism it has its merits. We shall never get nearer one another without mutual sacrifice.

Question 2. Does it in any way detract from the solemnity and sincerity of the act of reordination when the man who receives it and the man who administers it differ widely as to the precise significance of the act.

It could be wished that all Christian men were agreed on all questions; but here is no deception. The differences, supposing them to exist, are known to the ordainer and to him who receives additional ordination. What the Congregationalist receives is an additional authority to serve those in Christian things before beyond his reach. What the Episcopalian receives is a satisfaction of his scruples. The result is an enlargement of Christian service and a better understanding between two divided members of the body of Christ. An act tending to bring about these results certainly ought to be "solemn", and entry upon it "serious". It is impossible to imagine it anything else.

Question 3. Is it a straightforward or a somewhat dexterous way of satisfying individual Episcopalians or groups of them here and there that the Congregational minister who offers them the sacraments is fully qualified for that function because he has received the proper imprimatur of their Church?

They are as straightforward as language can make them. Where men differ on important matters, while agreeing on the greater fundamentals, coöperation can be secured only by some degree of compromise. The Congregationalist is not asked to change his view of the ministry, or to deny the rightfulness of that previously exercised by him or by his ancestors. The Episcopalian yields to him the whole matter of the use of the Prayer Book. Neither side is asked to disclaim its past or repudiate its present convictions; each, however, gives up something, and something important, for the larger good.

Question 4. Is the number of people out in the world, on the frontier in China and India, in the ranks of soldiers, who want and will receive the sacra-

ments from no other hands than those of episcopally ordained ministers, sufficiently large to justify spending much time or energy upon devising a plan which is likely, we think, to appeal to a small fraction of free church ministers, when the need and opportunity confront us of immediate coöperation between the episcopal and the non-episcopal Churches, both in local communities and in nation-wide and world-wide campaigns?

The writer, like the editor, is a Yankee, and he would exercise a Yankee's privilege by replying with a question. What action more adequately tending to coöperation would the editor propose? Here at least is coöperation where it does not now exist. It is a coöperation, also, that would aid further working together in other ways. In particular it would aid rather than hinder that coöperation in "nation-wide and world-wide campaigns" which the editor justly values.

The writer believes the hour one of crisis in the relations of Congregationalists and Episcopalians. What the Episcopal General Convention will do he does not venture to predict. What a High-Church Congregationalism may do he cannot say. But of one thing he is confident. If these proposals are now rejected from either side American Congregationalism and Episcopacy will go increasingly divergent paths for at least a generation to come. If they are accepted

O JOYOUS EASTER MORN

Hark! Rejoicing chimes are ringing,
Earth no longer is forlorn;
Happy hearts once more are singing
With the joy of Easter morn.

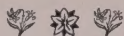
In the chancel bloom the flow'rs,
Lilies fragrant, fair and white,
After all the cheerless hours
Of our penitential night.

Chant the singers of Christ's glory,
Kneel the worshippers to pray,
And again we hear the story
Of his Resurrection day.

Oh! the joys of Easter morning
When with Christ we leave earth's sod,
When the early spring is dawning
And we worship near to God!

CHARLES NEVERS HOLMES.

there will be increasing coöperation, fellowship, and good will. Which of the two he would prefer, the believer in a greater unity of the body of Christ can answer in but one way.—*The Congregationalist*.



CHRISTIAN AND JEW

By FRANK E. WILSON

Chaplain 332nd Inf., A. E. F.

ANYONE would expect the duties of an army chaplain to be varied. No one would be disappointed in that respect. The chaplain may not be sure of many things in the army but of this he may be quite sure—that his duties will be varied beyond his wildest expectations. He expects to bury the dead, baptize the living, preach the Gospel, and administer the sacraments. But he probably has never expected to operate an emergency canteen, set up and equip a barber shop, produce dramatic novelties with soldier talent, teach a school of illiterates, etc., etc. And these are some of the things which have been mine to do.

One of the most unexpected of all unexpected duties, however, came to me last week here in Genoa, Italy, where we are awaiting embarkation for home. A timid knock at my door one afternoon introduced the incident. It was a little soldier of decidedly Jewish features who entered, clicked very properly to attention, saluted, and thus announced himself.

"Private H—— of B Company, sir. I wonder if the chaplain would be interested in helping the Jewish boys of the regiment to celebrate our Feast of Purim?"

"Certainly," I replied. "Sit down and tell me when it comes and what needs to be done."

It seems that the Feast of Purim was to occur on the following Sunday, being March 16th, and the Jewish soldiers wished to celebrate it on Saturday evening. It was necessary to find a place for them and to secure them permission from regimental headquarters to remain out until midnight on that evening.

I took the matter up at once with the Y. M. C. A.; and, when diligent search disclosed no other suitable place around the city, they offered their own canteen after nine o'clock for the exclusive use of the Jews. The permission from headquarters was readily secured and all that remained was for the Jews to invite the chaplain to address them.

The word was spread rapidly, not only through the regiment but in the city as well, with the result that Saturday night brought some fifty Jewish soldiers and an equal number of Italian Jews, both men and women, residents of Genoa. There was also a sprinkling of American sailors from one of our ships in the harbor and a few Italian soldiers of Jewish stock.

The appointed time for opening the ceremonies had come and gone and we were still circulating promiscuously about the room waiting for something to happen. Over the undercurrent of conversation I presently became conscious of a kind of subdued chanting and turning from the man with whom I was speaking I saw one of our soldiers standing with his back towards me reading from a book, with a group of interested but ever changing listeners clustered about him. They told me he was reading the story of Esther in Hebrew. Except at certain points in the story when complete silence prevailed, it was a restless, talkative congregation. They walked to and fro, chatting quite merrily, while the reader continued his monotonous recitation. Whenever the name of "Haman" was pronounced chairs were banged and tables were slammed. At length when the account was ended the applause broke forth and smiles and congratulations passed between the hearers, for once again the hated Haman had been killed while Esther and her people had been vindicated.

Then it was announced that the Christian chaplain would speak, and I wondered what their feeling really might be. Whatever their feelings, they listened with polite attention as I reminded them that the Old Testament saints were as much the heritage of the Christian as of the Jew, and

explained with what a good conscience and honest devotion I could participate with them in a feast in honor of one whose name captions a book in the Christian Bible. I wanted to go further and add the Christian touch of forgiveness to the dominant spirit of gloating revenge over an ancient fallen enemy. But it seemed as though that would have been abusing a privilege. When I had finished there were many expressions of appreciation both from soldiers and civilians. One Italian said: "We know that America is our best friend in the world. You must tell your people how much we Jews in Europe love America." And another said: "I would like to visit America but I shall never get there, for I am going to Palestine. I admire America for what she is."

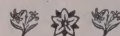
(I wonder if our people at home realize how these smaller peoples of Europe idealize the United States and our institutions? The American soldier is the personal representation to them of all that they ask or hope for.)

Then the congregation gathered at the piano and sang the age-old Jewish national anthem—"The Hope of Jerusalem"—a weird, pathetic strain, conveying rather more of melancholy than of hope.

Finally refreshments were served, largely furnished by the American Red Cross, and the menu was concluded with cigars and cigarettes contributed by the Knights of Columbus.

So there you have it—the Jewish Feast of Purim, celebrated by American soldiers in Italy, in a Young Men's Christian Association hut, addressed by an Episcopal chaplain, refreshments being furnished by the Red Cross society, and cigarettes donated by the Roman Catholic Knights of Columbus.

Indeed the war turns everything topsy-turvy!



EASTER EGG CUSTOMS

By J. A. STEWART

AMONG the most interesting of Easter customs are those connected with the Easter eggs which have been from time immemorial the most sacred and significant symbol of Easter.

In the district of Brissé in France at Easter, the practice prevailed of placing in a level field a hundred eggs covered with sand. Then the young men and women of the village, by couples, tiptoed over them to rhythmic measure. Of those who broke no eggs in the ceremony (and few broke any) it was prophesied that they would marry before the year was out.

The gayest Easter festivities prevailed and still continue in Russia, where the humblest and the highest observe the day in the spirit of devotion and in joyous exchange of courtesies. In Russia, at Easter, the lowest mujik has the right to kiss any lady in the land provided that he presents her with an egg beforehand. She, of course, is free to decline the proffered attention.

In medieval times, dignified and prominent corporate officials entered with zest into a game of eggs in the name of the Church. This custom, which gradually lessened and died out, is, it seems, the origin of the popular modern game of "egg-picking".

In this popular custom of "egg-picking", two eggs are struck together, first butt to butt, then point to point, the winner confiscating the broken egg. Weeks before Easter, children may be heard shouting: "Upper! Upper! I've got an upper!" The boy who cries "upper" first has the advantage of using the point, or smaller end, of his egg in the contest while his opponent must present the large end.

A century ago in Cumberland, England, a novel Easter game was an incident of Easter Eve. Companies of boys, with quantities of hard-boiled, brightly-colored eggs, went to the fields where they rolled the eggs up and down like bowls, threw them into the air like balls, and had great sport with them.

This game was the progenitor of the Easter Monday egg rolling game of the children of Washington, D. C., Atlanta, Ga., and other American cities.

The Religion That Men Want

By the Rev. JOHN STUART BANKS,
Head Chaplain, Paris District

A. R. C. Mil. Hosp. No. 3,
PARIS, France.

THE religion that we chaplains bring back with us may be different in some ways from the religion that we took with us, but I believe that none of us would hesitate to say that it is a better and a truer religion. One of the great factors in its development is that it is developed not in competition with other Christians, but in coöperation with all who have any religion. I have prayed with Protestants of all kinds, with Roman Catholics, and with Jews; I have given the last rites to all; had the funeral services for all of them. And there is a greater diversity than this seems to signify. All our men's papers are marked with P. for Protestant; and I have found classified as Protestant, men who are Christian Scientists, Unitarians, and Mormons. My ministrations have been welcomed by all. One of my greatest friends, and one of the best men I ever knew, was a young Hebrew from New York. He often said that my prayers had helped him to get through much suffering with cheerfulness. One of our chaplains at Beauvais was called upon to have funeral services according to the Mohammedan rites, he told me; showing that we are called upon for the very broadest sort of work, that would seem impossible at home.

Now in all these varied ministrations I can faithfully say that I have never been with a company of soldiers, or in a ward with the wounded, when they did not want religion. It is not the closeness of death to them that makes them willing to receive what men have seemed sometimes so uninterested in receiving, as all are interested whether going into battle or coming out or after the active fighting is finished. The fact that they have been brought into contact with the great realities of life, with other men of all kinds—with the best in manhood, the sacrifice, the power to will and to do, the supreme energy that goes on to the end—has had its effect upon them.

It has been a great privilege to have been a chaplain. All chaplains seem to have been liked by their respective units; to have been looked up to by them, by both officers and men. It has been my privilege to know our men under all conditions, and to know all types of men. I have been head chaplain in the hospitals of the Department of the Seine, visiting every type of institution. I specially reserved for my own personal work the officers' operative hospital No. 3, the two officers' convalescent hospitals Nos. 112 and 8, the enlisted men's hospital for serious operative cases, No. 2, and the enlisted men's venereal hospital No. 9. I have seen work of every description, and my own work has been very diversified. I feel that I can speak of what they want and do not want.

The kind of religion that they do not want is very clear to me. One kind woman, not a member of my parish, constantly sent to me bundles of pamphlets of the Anti-Cigarette League, telling me what a great opportunity I had to do good in this way. Imagine distributing such material to our wounded who found perhaps their only comfort during intense suffering in the smoking of a cigarette! The religion of the petty and insignificant can not appeal to a man who sees constantly the glaring injustices of life, and who is giving himself to right the real wrongs of the world.

I knew a religious worker who used to visit the hospitals until action was taken to stop him, who sympathized so deeply with the boys that he was utterly overcome himself. He wept copiously. His sympathy was real. So much so that he cast a shadow wherever he went. He might have made a good figure at a funeral, as a professional wailer, but never as a visitor in our military hospitals. They don't want the religion of gloom.

Irreverence never has become a part of any true man's

religion, as witnessed by the disgust with which the crudities. The incidents where the leader of the prayer meeting says: of much so-called worship have been received by the men. "That's bully, God," and prays, among other things, that the boys may remember "the pie that mother used to make", are related with great glee to the chaplain.

The religion that men want I have found to be very definite. It is the religion that Christ brought into the world, a message of life, of joy, and of hope. It takes hope and cheer into the hospitals where courage is needed more even than on the field of battle. Some of the brightest spots in my life will always be bright, because of the splendid examples of Christianity that I have met among American wounded—suffering, but ever strong in the Faith. I remember Fred Arbergast, a private of marines, who came into No. 2 on June 7th, with both legs shot almost to pieces with shrapnel, and serious wounds in his back. He was in hospital eight months, and he underwent eight operations, enduring terrible suffering, and his daily dressings were a crucifixion. I never remember him otherwise than smiling. His smile I will always remember, and his perfect trust in the Saviour was a revelation of faith and trust. He used to say: "Chaplain, I came here gladly to do my share, and I can never be sorry for it. I know that God wanted me to come." Then there was Captain Robert S. Gill, of the 18th Infantry, an actor of New York, who had heard the call of God and country. He became paralyzed from serious wounds in the head, as well as being wounded in the leg. As he felt the paralysis creeping over him, and knew that there was no hope of recovery, he used to say to me: "I'll never act again, but I'm glad that I've acted in a man's game for once in my life. I don't regret it." He was buried with military honors September 24th, and I believe that every nurse and even the surgeons in the hospital wept. I have seen men who have lost their sight, their limbs, their very appearance, with terrible wounds, but who have kept their religion. That is a religion worth having. That is the religion of a man.

It has been my purpose in all my work to make religion the one thing that brings happiness into the hospitals, if one thing does more than any other. I have organized choirs, I have enlisted the very best in music, I have organized entertainments, both at Christmas and at all other times, and tried to tell the men that light and joy are the chief messages of the living Christ. I have tried to tell them that death is only a transition to a larger life and that the boys who die for their country will meet with a welcome, when they go "Home", that is supremely greater than the welcome we expect in our own beloved America.

The religion of a true man must teach courage and confidence. The chaplain who does something worthy of a man becomes a leader by right of nature. His coolness under fire, his unswerving loyalty to his divine duty, which leads him further than his duty to his superior officers, has made a Christian of many a man. Chaplain Rollins, who tore off his gas-mask to find the opening in the wire for his men, Darche, who administered the last rites in the front lines in Belleau Wood under artillery and machine-gun fire for two days and nights, and received the Legion of Honor, can speak to their men in a language that they understand. Chaplain Swan, of our own Church, who was awarded the D.S.C. for his gallant work in the Argonne, told me himself that there is a comradeship between himself and his men that will be lasting. Captain Halley of the 103rd Artillery said to me in the hospital: "Say, we have some chaplain! When I left, all our officers were killed or wounded and he was directing artillery fire, and between volleys praying with the wounded!" And there was a ring of pride in his voice.

We all know that we have needed religion to make all the sacrifices that have been demanded of us both at home

and here in France. Our religion, that of men, is essentially a religion of sacrifice. On September 8th, Chaplain Michael Keith died in my arms. He had come in terribly gassed, and died of asphyxiation, only five hours after we got him into the hospital. I tried to talk to him, and he tried to talk to me. He repeatedly called his wife's name, for he left a wife and two little children at home. Then he said repeatedly: "They are all right now; they are all right now." I did not understand. Two days later at the gas hospital, a soldier badly gassed, and unable to see, asked me whether Chaplain Keith had died. When I told him, he said: "He went back to bring in my friend and myself, and gave himself for us." And how bitterly he wept! But thousands have done it in every regiment of our armies, and in every army of our allies. Colonel Tompkins was gassed, and at the point of death for many weeks, because he wanted to bring all his men back. Tears were in his eyes when he told me of the regiment he looked upon after the battle at Stenay, so many of his men were gone. They were his children, and he would gladly have given himself for them. Men of all ranks, and of all classes, have united in the sacrifices of this war, and have shown forth the reflection of the death of Christ.

Men want reverence in religion. Whether the service is in the trenches or under the trees with the shells bursting around; or whether it is in the camp, or hospital, they do not want antics, and familiarity. They want to hear of God, they want to know Him, and to find Him. They want the Sacraments, they want to purify themselves in the offering of themselves in Holy Baptism; they want to kneel at His altar and receive Him in the Holy Communion. They may not know theology, they may not understand very much, but they have the longing to know the Saviour who was the true Man, who is still the Leader of the armies of righteousness. I have had Communion in the camps, where the altar was a rude table, where the surroundings were only the trappings of war; I have had the Sacrament in the wards of the hospital, where men of Christian and Hebrew and of no faith were present, and I have there had the most reverent congregations that I ever had.

I would not say that God has been with us, but I must say that we have been with God. We have been with Him in the trenches, in the woods bare with shot and shell, in the ranks waiting for the battle, in the knowledge of victory won, at the bedside of the suffering, among the crosses where lie the brave. Having been with Him, we want to bring back His message, His religion, the religion of men, real men; the religion they want and will always want, the religion we need now.

It is the message of cheer. There are no tears, no sorrows, in the religion of the people of God. All is the glad springtime. "He came that we might have life, and that we might have it more abundantly." In the sunshine of His presence we cannot have the religion of shadow and gloom. Christianity must make this world a happier world, or it is failing in its remembrance of the angels' message. As we have gone out into the world to bring joy into the homes of Belgium and France, and to bring again to the faces of their little ones the smile of happiness, so must we in our own lives dispel all the gloom, and carry cheer into every heart around us.

It is the message of hope. Hope for the oppressed, for the dispossessed, for the poor, for the unprivileged. It is the true message of Democracy. All are equal in the sight of God, and all must have the same opportunities. He who hath this hope in him is the Christian. No man shall hereafter, thanks be to God, be able to crush the hopes of millions, and make himself the despot of any nation. We have led the forces of righteousness to a glorious victory. Shall we not win this victory in our own country? Wherever our flag flies the races of men have hope that their freedom, their development, their lives can look forward to a full consummation. Our flag must mean the same in our own beloved country. Christ must rule here as well as everywhere, and the victory that we have won must be our own.

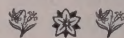
It is the message of courage. It is harder to face public opinion and to break tradition here, than to face the enemy upon the field of battle. A man's religion demands courage in the pulpit, in the pew, in the congress, and in every sphere

of human activity. There are many battles to fight here. Are there men to fight them? I believe there are. I believe that the men who led us at Château Thierry, at Fismes, at St. Mihiel, will lead us to victories at home over the evil that we must overcome here, before we are truly Christ's. I confess that it is harder to do some things at home that I ought to do than to stand where the shells are flying. But I pray God to give us the courage of a man, and to make us soldiers of the Living God.

It is the religion of sacrifice. The spirit of selfishness that has characterized our nation, and the other commercial nations, that has made of our country little more than an exalted corporation, and our flag little more than a trademark, thank God, has all but disappeared. We do not live for trade, we do not live for money; we have put aside the things that were of a child and have taken up the work of a man. In the sacrifices of this war we have offered up our commercial spirit.

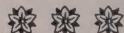
In the spirit of reverence, calling upon the Living God to help us, we have taken up the work of reconstruction. We are going to reconstruct our lives on the perfect pattern, the pattern of the life of the Man of Calvary.

Purified by the stars of gold that shine in the blue of our country's flag, we are going into a new life, a new battle, a battle for the Truth. Led by the souls of those who have given themselves for the Truth, and for the Right, we are going to dedicate America to a higher purpose, the salvation of men, body, soul, and spirit.



THE BROTHERHOOD OF ST. ANDREW

WE are all convinced now that the Brotherhood of St. Andrew is the greatest means of using the laymen of the Church for the spread of Christ's Kingdom among men that the Church has. And permit me as one of the clergy to say that my greatest inspiration and rest is to go into my blessed Brotherhood chapter's meeting, and see those big, strong, wide-awake men, planning the work and offering themselves to see this and that man who is not as good a Churchman as he ought to be, etc. I cannot begin to tell you how thankful I am for this asset to the parish. My only regret is that I never really knew the Brotherhood of St. Andrew before, and that the former years of my ministry were deprived of this spiritual help which I now have.—
Rev. Ernest J. Hopper.



THE MINISTRY OF THE FLOWERS

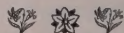
They gem the earth as stars the skies;
They fringe the woodland aisle;
By marge of lake and bower and brake,
Their lovely faces smile.

From fissured rock and cloistered nook,
From Alpine height and slope,
Their odors rise to kiss the skies
And cheer the heart with hope.

The lilies fill their chalice cups
With incense to the brim;
Their vernal blooms of snow-white plumes
Pay tribute, too, to Him.

Dumb beauties of the floral fields
Are they, which seem to sing
The Easter chant, all jubilant
Of Him, the Risen King.

CHARLES S. HURT.



IT IS WRITTEN of the Son of Mary that He loved His own who were in the world, and loved them even unto the end. Love then your brothers who are in the world, and love them unto the end.—*De Lamennais.*

AN EMERGING ANTIDOTE FOR BOLSHEVISM

BY THE REV. LYMAN P. POWELL, D.D.

FROM the Battery to the Bronx, New York now is all activity. Two millions came the other day from out of town to help to welcome home the "27th", and to overcrowd the streets by night as well as by day. Spring opens with a winter's record of less severe distress than usual, practically no unemployment, and with a large majority of families enjoying a larger income than ever in the past.

The Bolsheviks have tried to gain a foothold, but they have merely illustrated the famous text of Jonathan Edwards: "Their feet shall stand in slippery places." The full pocketbook and the full dinnerpail are antidotes unfailing to all forms of anarchy. Then, too, business men have emerged from the responsibilities of war with the new vision of responsibility. They know that the uncoöperative philosophy of 1914 is bankrupt; and, though profits may not be as big as once, they seem to share the view of one of them who said the other day: "We'll have to meet expenses and make our dividends in some way, but we can't do it unless our men are happy and satisfied."

The spirit of co-operation is now in the air. It assumes various forms. While figures are difficult to procure it is commonly believed that at least three score coöperative stores have been established throughout the city and are doing well. One meeting I attended in a Protestant church for the establishment of a coöperative store was worth going miles to see. All sorts of people were there—the poor and well-to-do, Roman Catholics and Protestants, socialists and single taxers—and at least a half dozen nationalities were represented. Stock was sold at \$5 a share to raise a starting fund of \$500, and only 25 cents had to be paid down for any share. The holding of a stock put the happy owner on a credit basis at the new store to that amount and perhaps more. The simpler staples were to be furnished, and there was to be no undercutting of existing prices—both to keep the good will of small traders and to store up a small reserve for an emergency. The next meeting was scheduled for a Roman Catholic parish house; the third for a socialistic hall; and there was every evidence of a truce of God between those ordinarily at war.

The strange thing about it is that no one apparently avoids the store as socialistic. Men of means are not hostile to it. The poor seem to take on a new self-respect as they become—on terms they can afford—stockholders. I have in fact heard of one parish here in which rich and poor combined to start a coöperative store in the parish house with the result that the parish is reported to have no poor, and almsgiving to have disappeared. What the poor need after all is not alms, but a friend, said a wise man long ago, and the coöperative store seems already to be illustrating his good words.

A man of vision spending the winter in New York has become so enamored of the whole idea that he has given much of his time, experience, and trained ability to a study and encouragement of the whole coöperative movement, and has pointed out to many influential people and at various

meetings that coöperation is democracy energized, spiritualized, and made immune to Bolshevism and the other ills of war-cursed, poverty-stricken, hunger-broken, unclad Europe. I have before me as I write a call to a meeting he has inspired and arranged, signed by such names as Chancellor Brown of New York University, the Rev. Drs. Slatery and Alexander, and Miss Ruth Morgan. It is confidently hoped that the way to equip the huge down-town section of New York University with long needed dormitories can be found through this coöperative movement, which is capable of various expressions and hitherto undreamed of applications.

Of course the idea is not new. The war has simply brought it home to us. In England in 1844 twenty-eight poor weavers organized the famous Rochdale Society to supply for themselves in their distress the simplest wants. The experiment was a success, and the movement has grown for forty years five times faster than the population, during the war ten times faster, until now one-third of Great Britain's population has been mustered in and the savings to the members amount to \$100,000,000 a year. The exigencies of war brought nearly half of Russia's population into the

co-operative societies by 1917. Though the revolutionary government at first was unfriendly, it soon had to recognize them, because so many people found them useful, and now in the land of bolshevism they seem to be the most stabilizing and indispensable democratic force. In Belgium they have played as important a part during the war as in Russia, and they have done so much in the war for France that the French government has both advanced funds to equip them and has entrusted them with the distribution of coal, meat, potatoes, etc.

I wonder how many of the readers of THE LIVING CHURCH know that in America as in many other countries great progress—especially in recent years—has been made in

coöperative storekeeping. There are at least two thousand societies conducting stores to-day. They represent many nationalities, including our own native stock. The central states alone have sixty-five societies, many of which own their own buildings. In the northern states they seem to be growing up, especially among the farmers. The north-west is most heartily committed to the idea. It is imbedded evidently in the body of the Non-Partisan League, of which we all are reading. While it finds special favor among the labor unions, it is quietly permeating the whole mind of democracy. It seems likely to bulk big in the reconstruction now beginning. It appears destined to have no inconsiderable part in that redemption of the world without which in the lurid light of the world war the world never perhaps can be made safe for democracy.

Curiously enough, no one seems alarmed. No one calls the movement socialistic or anarchistic. Capital does not worry over it. The bolsheviks are about the only group that have no vital place for it in their programme. For, if coöperative consumption can devise an agency to keep men fed and happy, they will have no interest in that bolshevism which recruits its numbers from the hungry and the discontented.

EASTER EVEN

"All things are yours."—I Cor. 3:22.

All things are ours! Yea, death itself is ours,
Coming, as comes the Spring, adorned with flowers.
Bringing new life and gladness in its train,
Blossoming happiness. "To die is gain."

All things are ours! Yea, death itself is ours,
Arousing all the spirit's dormant powers,
Lavishing gifts, bestowing, silently,
Refreshment, peace, joy, immortality.

All things are ours! Yea, death itself is ours,
Guiding the spirit to Elysian Bowers:
In God's fair Garden, just beyond the tomb,
The fadeless flowers of love for ever bloom.

All things are ours: "It doth not yet appear
What we shall be," when death's clear call we hear,
But "we shall be like Him," the Holy One,
Glowing with deathless life our Jesus won.

THOMAS W. CONWAY CHEESEMAN.

THE REVIVAL OF RELIGIOUS DRAMA

BY THE REV. CARROLL LUND BATES

THAT a new appetite for Christian pageantry is growing throughout the land is perfectly apparent. The most conservative are becoming convinced of the value of this new agency in Christian teaching; and parishes of every type of Churchmanship are increasingly availing themselves of its help.

It is perhaps not perfectly understood that this modern handmaid of the Church is by no means a new art, but the revival of one that is very old.

It occurred to the writer, some ten years ago, to put into dramatic form, for his own Church school, the Epiphany story of the Magi. The play took a missionary form under the title *The Modern Wisemen*, and represented three typical non-Christian races, the Brown Race, the Yellow Race, and the Black, who go on a quest for Light, and are led to the feet of Mother Church by the Star of Missions. This pageant was rewarded, upon its initial presentation, with the enthusiastic approval of a large audience, among whom were representatives of almost every Christian communion (including the Roman Catholic) in the town.

Having dramatized the Epiphany story it became a natural thing for him to think as follows: Why should not the symbolism of each Church season as it comes be expressed in a reverent form of pageantry? Why, since historic precedent permits, should not these be enacted by vested choristers, and in the church?

He *thought* this was a new idea; but, having now read more widely upon a subject of which he had had a very meager knowledge, he finds that the beginnings of Christian pageantry sprang from this very notion of presenting the meaning of the seasons of the ecclesiastical year in the form of dramatic symbolism.

As a concrete instance of some surprises that the writer met with, let him relate as follows: It was *after* his Church Year Pageants were written and published that he took up Brander Matthews' book, *The Development of Drama*, and read (the author is writing of about the twelfth century):

"Coming into being as an illustrative incident of the service on certain special days of the ecclesiastical year, the drama grew sturdily within the walls of the Church. It is not possible to trace all the steps by which a very brief semi-dramatic adjunct of the service of certain special days of the ecclesiastical year was slowly elaborated into a more or less complete dramatic scene; and it is difficult to declare just how it was that these several scenes were in time detached from the liturgy and combined together in a cycle which presented the chief events of the Gospel story."

This surprised me indeed, but a still greater surprise awaited me.

I had planned my Christmas pageant as follows, and believed that my plan was unique: Six vested choristers, bearing crooks, represent the shepherds in St. Luke's story. They enter the church and pass down the central aisle while Hymn 54, "While shepherds watch their flocks by night," is being sung. At the chancel steps a chorister representing an angel meets them with the message of the birth of Christ. All kneel and "Silent Night" is sung. Rising from their knees, they are addressed by a second angel who announces himself as head of the angelic host. He tells them of the angels' joy over the Gift of God to men. Upon this the *Gloria in Excelsis* is sung.

Imagine the astonishment, wherein I was almost ready to accuse myself of plagiarism, when I read in Brander Matthews the outline of my own mystery play (dating from perhaps the twelfth century) as follows:

"Christmas was soon discovered to offer an equal opportunity (with Easter). One of the earliest enlargements of the ritual showed the *quest of the shepherds*. At the proper moment, certain priests, *holding crooks in their hands*, are to be seen standing in the transept, and a chorister from the gallery above announces to them the glad tidings of the birth of Christ the Saviour of men. Then, while other choristers scattered throughout the galleries sing, 'Glory to God in the

highest, and on earth peace, good-will to men,' the shepherds advance to the choir!"

I was thankful for "the galleries", which was practically the only idea I had left out; and I had omitted them perforce, because "galleries" in our modern churches have ceased to exist!

And so modern pageantry is not new. It is the taking up and using again of what the Church has long ago tried. But modern pageantry is new after all, for it is conceived in the spirit of the modern age, and speaks in a tongue that this new era gladly hears and understands.

Our Church knows well that the Gospel is a message of gladness from beginning to end. As a message of gladness it deserves to be expressed in terms that connote joy. It is the special mission of our Church to express it thus, and through the eye-gate as well as through the ear-gate.

To this end we build our churches beautiful; to this end we vest our clergy and our choristers; to this end we have our marching choirs, headed by crucifers; to this end we deck our altars with fair linen, and plan to greet the eye of the worshipper with a special color in the chancel that shall silently tell him the season of the year.

And when we hold to our first principle, and invariably affirm in tones of gladness that the Christian message is glad, then it is that the young, especially, are disposed to hear, and that the Church grows.

My plea for Christian pageantry is therefore simply: "Come and see." Use Christian pageantry, understanding that it can be made an enjoyable expression of the Gospel, which from Advent to Trinity is a "tidings of great joy"; and your reward, in its Christian message, will be far beyond anything that you have dreamed.



RAPPROCHEMENT OF GREEKS AND ARMENIANS

THE increase which has been noticed of late years in steps toward closer relations between Armenians and Greeks, of which so many evidences appear everywhere, was shown also in Athens on the 23rd of December in the thanksgiving service celebrated in the Church of the Armenians near Koumoundouron Place, for their national restoration.

At this service the Metropolitan of Athens, Meletios, spoke after the Armenian plotarch Kazavdian, and, as the *Estia* says, expressed his congratulations on the restoration of the Armenian nation, within its right boundaries. His Grace recalled his residence in Diabekir, where he was eyewitness of the massacres of the Armenians. Then he eulogized the virtues of the Armenian nation and hoped that, once the reorganization of the Armenian state is accomplished, there will also be a union of the Armenian Church with the Holy Eastern Orthodox Church.—*Pantainos* (organ of the Greek Orthodox Patriarchate of Alexandria).



A BISHOP'S FAREWELL

THE Rt. Rev. Charles John Ridgeway, D.D., Bishop of Chichester, will retire from active service, his resignation becoming effective on May 1st. Closing a long farewell letter to his clergy and laity, the Bishop writes:

"Difficulties are ahead—it would be folly to make little of them—difficulties for the State and most certainly for the Church. We are told by some that life and liberty will solve them all. May I venture to add one more quality, without which life may become rank and liberty become license—I mean loyalty in faith and practice and discipline. When I entered upon my work in this diocese I ventured to accentuate the need of this loyalty for all Churchpeople, not least for the clergy who again and again are called upon to take the solemn oath of loyalty. May I once more emphasize its importance, for there seems to me to be a real danger lest it should be overlooked. Life, liberty, loyalty. Yes, this is 'a three-fold chord which cannot quickly be broken,' and in this spirit of loyal life and liberty alone the Church can prosper."

The Bishop is 78 years of age, and entered upon his episcopate about eleven years ago—in 1903.

EASTER

By HAYWOOD TUPPER

"When the whole bright orb goes flashing along,
With her cloudy gossamers round her curled,
A thing of blossom and leaf and song—
Still I say, Is He as the farthest star,
Or living and pulsing across His Own world?"

IS He living and pulsing across His own world? Sad questionings of the human heart have oppressed the seriously thoughtful of all generations of men.

Who was the god of the Egyptian king, Khunatem, whose cry to the deity he could not name comes to us from the dim twilight of time, dating before any Biblical writing?

The poet of to-day yearningly asks: Is God as the farthest star or a present Creator?

One school of thought boldly assures you that man is only a succession of states of consciousness. This dogma overlooks the real entity of a life, ignoring the fact that there can be no functioning without an organ to perform it; there can be no vision without an eye, no hearing without an ear; there can be no cognizance without an Ego to perceive the experience. Were there no will-empowered Ego, giving us volitional control of our faculties, our states of consciousness would be as wildly haphazard as the fortuitous figures of the bits of glass in a kaleidoscope.

Man, weighed down with dim incertitude, finding himself in a world stained by sin, pathetic with the agony of pain, sorrow, and tears, the future of time veiled, the Unknown an eternity which he must enter through the portal of death, feels the solemnity of an un-asked-for existence. Reflections like these quite "o'er crow his spirit". But he looks around him, and beholds on every hand the evidence of a Creator's good-will; the resurgence of life, the coming again of youth to the earth; joyous Springtime vivifies his mind with forward-looking trust in the Here and Hereafter of the good Providence that upholds the universe. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

Nature with her silences and voices,

"The timid flower that decks the fragrant field,
The daring star that tints the azure dome,"

bears testimony that her Creator purposed the well-being and happiness of man. She ever invites the child of God to commune with the Invisible Deity.

Emerson expresses the absurdity of doubt:

"When I lie stretched beneath the pines,
And the evening star so holy shines,
I laugh at the lore and the pride of man,
The sophist's school and the learned clan:
What are they all in their high conceit
When man in the Bush with God may meet?"

Nature's testimony is the renewal of life; but we turn to another witness of man's immortality; no splendid guess, supported by the analogy of earth's renewed energies, but the certitude of the Witness of History. The Church of the Apostles has kept the feast of commemoration of the Resurrection of her Lord ever since the first Easter when the Angel of the Most High rolled back the stone from the rocky crypt of the Judean sepulchre. The Church's holy festival is the evidence before men's eyes, objectively presented, not only a spiritual truth, but an historically recorded event coming down through the long centuries, as distinctly proved as our keeping our national birthday—not the sweet reasonableness of faith, but plain, visible fact, not to be gainsaid, witnessed to by the Church concerning her Founder.

Immortal life! This is what the Victim of Calvary bestowed: through the sharpness of death He opened the Kingdom of Heaven to all believers.

GLADNESS

By J. F. W.

GLADNESS is God's note for His children. If I am unhappy, morose, depressed, blue, dejected, discouraged, despondent, in the depths, I must search out the reason in an earnest heart-to-heart talk with my real and inmost self. One thing I may be very certain of: it is never God's will that anyone of right intention and serious effort should fail of vision and enthusiasm. To have vision means to see the turn in the road a few more steps ahead; and to be enthusiastic means literally to be in God, and how can anyone fail who is in God? "Rejoice and be exceeding glad"; "Be not afraid"; "Be of good cheer, I have overcome the world"; "Let not your heart be troubled"; "Let the heart of them rejoice that seek the Lord"; "I know my sheep"; "Ye are My friends"—these are a few of the texts in which God seeks to teach us that singing and not sighing is the intended note for human life. One of our hymns proclaims the true prayer of a disciple of Jesus: "In Thine own service make us glad and free."

An excellent thought in this very connection was given recently in a popular inspirational magazine when it spoke of keeping a Pleasure Book. Emphasizing the blessings of everyday life, the book was a record of praise and thanksgiving. What has God sent me to-day that was lovely and true

and pure and sweet and of good report? Is there anything that came to me to-day that is worthy of record as something good from the hand of God for me His child? And down it went in the Pleasure Book. Even the dark day of the laying to rest of a loved one brought something in its train that could be recorded in the book of gladness and joy; friends with their help and sympathy really did so much to dispel the depression that might have been what it threatened to be—almost too deep.

No, God never means us to be anything but glad.

Someone has said that this subject of God's wish of gladness for His children is mentioned and urged some eight hundred times in Holy Scripture and that God must really mean what He says so often. He means that we shall find rest for our souls. He says His yoke is easy and His burden is light. Deep down underneath the moving surface of our oft-times troubled life God intends there shall be a great calm. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." It was our Lord who said: "Why are ye fearful? How is it that ye have no faith?" Depression must be sought out—tracked to its lair—and routed. It has no place in the heart of God's child. There is a reason for it and the reason can be discovered and the antidote administered. Sometimes there is a physical reason. The best health makes for the best spirit. That we are indisposed or really ill, as does sometimes happen, is no sign that God does not care. Indeed, He cares very much and is more concerned than we that we should soon be well and strong. And He helps!

Thousands in every age have proved this true. Through faith men stopped the mouths of lions and subdued kingdoms and did all the wonderful things spoken of in that wonderful faith chapter, Hebrews XI. Faith like love casts out fear. You may be quiet from the fear of evil. Who shall lay anything to the charge of God's elect? "Who shall separate us from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? In all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God."

THE NEW TESTAMENT

"The Lord is risen to-day!"

That early morning cry
Told of an eager faith, new-born,
In fear, lest it should die.

Ah, back to you who ran
With loving, anxious speed,
Years send a truth you could not know—
The Lord is risen, indeed!

ADELINE B. WHITFORD.

The Support of Candidates for the Ministry

From a Report to the Synod of the Province of
Washington, by a Special Committee

THE great majority of our students for the ministry are without private means. The scholarship funds of our seminaries, even supplemented by the very small incomes of the three or four general societies which attempt to aid such students, are utterly insufficient. During the last triennium reported, the whole Church contributed for general educational purposes \$56,039.24, the Presbyterian Church meanwhile, in the one year, 1914, raising \$240,006 for seminary purposes alone. In the year 1917 the Roman Catholic churches of the city of Philadelphia contributed \$70,595.76 for their seminary at Overbrook, Pennsylvania; in the previous year our diocese of Pennsylvania, covering a larger territory, contributed \$3,259 for Christian and theological education. These are merely scattered facts; but are they not enough to show that some concerted statesmanlike handling of the whole financial question is urgently called for?

The Church must act either nationally or provincially, or both; and it must act in one of two possible ways; either it must deliberately seek out for its ministry large numbers of young men of means who can pay their own way while studying, or it must provide the necessary funds for the living expenses of its candidates. At present it is the latter course that is being pursued; but it is being done in haphazard fashion, by seminaries and private societies; and its results are open to the same censure for ineffectiveness and inequality of conditions, etc., that inevitably inheres in all attempts to deal piecemeal with a general problem. There are many knotty questions to be considered in connection with this matter. Aid to students can be greatly abused and may easily result in attracting second-rate men. And it is not possible to say offhand that the Church could, and wisely might, undertake the support of all its candidates, as the nation does with both its officers and privates in training. Your Committee are not prepared to advocate any definite plans: but they are unanimous and emphatic in urging that both the province and the general Church should promptly lay hold of this matter, study it closely, and devise some reasonable system which will result in enlisting the financial interest of every parish in the country in the support of theological education and of students for the ministry. For the responsibility rests on all of us; and we shall all suffer if it be not wisely and adequately met.

Moreover, this problem will soon become far more acute than ever before. No one can foretell just what numbers of young men will choose the ministry as their life work when the war is over. But neither can anyone doubt that for some years at least our seminaries will be crowded as they have never been. The old system is pretty sure, in those days, to break down tragically; and unless the Church has some large and well-devised plan we shall be forced to reject volunteer after volunteer for mere lack of money. In this connection it is worth while to recall that the Church of England, some two years ago, set about raising a fund of £1,000,000 to be used in educating young men for the ministry on their discharge from the national service.

The words just read were written last autumn in preparation for a synod meeting in November. In substance they remain still to the point. But the passage of four months has tended to sharpen the details not a little. We still cannot forecast the number of recruits for the ministry who will come to us out of the national forces; but all the evidence seems to point one way: that number will be large, probably very large. So, too, the financial problem confronting the seminaries—we wish we might say, "confronting the Church," but alas! the Church is still blind to it—has become more evident. Then it was but a little cloud arising out of the sea, like a man's hand: now, though the storm has not yet broken, the heavens are growing black. The problem is a double one: first, the seminaries, by and large, will be able

to do less proportionately than before to aid students; and secondly, many of those students returning from service will have greater personal problems of finance to solve. We shall illustrate both facts tersely, but as concretely as we may.

I. Our seminaries, with approximately the same income available for scholarship aid as before the war, will be able to provide for far fewer students. Let us be definite. The dean of one seminary has said that whereas his institution two years ago could care for 150 students careful figuring showed that it could not now, under prevailing conditions, care for more than 79. Another seminary, with 42 men enrolled in 1916-17, states that it is now unable to maintain more than 25. This alarming situation is due not only to the increased cost of living which all of us have had to face, and which has swollen the refectory charges in all institutions so appallingly: it is due also, in some cases, and to a considerable degree, to a marked decrease of those positions whereby students for the ministry have hitherto been able to earn a partial living—in return for services as lay readers, club leaders, Sunday school teachers, and the like. One seminary reports, *e. g.*, that two years ago, with 42 students to place, there were more positions than there were men to fill them; while this year there have not been positions discoverable for ten men. It seems clear, then, that our seminaries will not be financially able to receive the normal number of students; and that this situation will continue at least until normal prices once more prevail. The only remedy is, by some method or methods, to increase greatly the funds available for scholarship use.

II. Again, many students returning from the service will, it is already apparent, be confronted by exceptional financial problems. We give two concrete cases, in both of which we can vouch for the facts.

X is a young man of twenty-four, the son of a clergyman of our Church whose salary of \$1,400 does not permit him to aid greatly in his son's education. X was a seminary student last year. He enlisted in the Naval Reserves. He was called to the colors last June, served for two and a half months as an apprentice seaman, than as chief petty officer; till on December 18th he was promoted to ensign. On December 21st, without a word of warning, he was discharged. During his service he was obliged to buy a liberty bond out of his pay, to carry heavy insurance, to purchase books, and finally to buy his ensign's uniform and equipment. He left the service two hundred dollars in debt, despite scrupulous economy. What is he to do?

Y is a major just discharged—a man of about 35 years married, with children, who had held a responsible business position prior to his enlistment. He is a man of good education and exceptional promise, who has found the call to the ministry in the trenches; the very type of man whom we have hoped the war would bring to us. He and his family are ready to meet every sacrifice possible, while he studies; but how, in the meantime, are they to keep body and soul together? In other words, how is the Church to avail itself of his offer of himself?

These are typical cases; there will be many such. What is to be done? Are we to wring our hands in impotent despair—and lose these men? Are we to send them back to secular employment till, perchance by years of toil, they can build up a reserve fund for their education, while the Church loses these years of their service? Are we to leave the burden of it all upon our seminary authorities alone—as at present—for such unsystematic and purely personal solutions as they, by begging appeals, can win? Or are we to face by corporate action what is so clearly a corporate responsibility, and a corporate opportunity? Your Committee feel that there is no more urgent question before the Church than this. We are persuaded that brave and instant action by bishops, priests, and laymen, throughout the length and breadth of our com-

ponent dioceses, could promptly secure the funds necessary to meet all the needs arising within our own borders, and enable us to say with unashamed faces, and while yet there is time, that no worthy man returning from national service need hesitate to offer himself for the ministry because his purse is not lined with gold enough to carry him through the years of necessary preparation.

Your Committee, in order to clarify its own opinions, passed about among its members an exhaustive questionnaire for their personal study. It is quite impossible in so brief a report to summarize the consequent crystallization of our convictions; it is also impossible to develop forcefully even the points of chief importance. We must, however, mention three or four of these.

I. At the root of all our trouble lies, we believe, a general failure on the part of us all to take discipleship with the seriousness that the uncompromising statements of our Master Christ demand. Too generally, we Christians have tried to follow Him and our own personal pleasures and profits at one and the same time. We are persuaded that the ranks of the ministry will never be adequately filled by the best of our young men, until throughout our membership the Kingdom of God be sought first in all sincerity, and these other aims and needs made truly subordinate and secondary; till through all our business, social, and political life the guiding and controlling motive becomes that of *service*. This means a moral and spiritual revolution—nothing less. The war has perhaps greatly prepared the way for it. If the Church *now*, and in the next years, can in all its membership rise to a higher level of religious comprehension and devotion, the lack of good men for our ministry will solve itself.

II. Close coupled with this there is a very prevalent idea that the ministry is not a man's job; and the preponderance of women in our pews and organizations gives color to this conception. Moreover, it is widely felt that the rector of a parish is a dependent creature: he must please his people in order to keep his post and his salary. This feeling is perhaps exaggerated. Yet there are many sad facts to support it. How it can best be met, we do not know; but we are persuaded that met it must be, if the path of recruiting is to be freed from its worst present obstacles.

III. The inadequate salaries of ministers—or of a great majority of them—and the lack of any effective system for placing the right man in the right place, are two other remediable (though most perplexing) hindrances. We shall not develop either of these, or attempt to describe the humiliations and tragedies for which they are responsible. But action, provincial and national, seem to us imperatively needed.

IV. Finally, we have been impressed by the lack of any concerted or intelligent effort, in parish, diocese, province, or nation, to recruit or support candidates for the ministry. We shall ask you presently to consider remedial action in both these matters. Meanwhile, we feel constrained to urge one point in regard to recruiting. Hitherto, we fear, the general habit of the Church has been rather to allow this matter to care for itself. Perhaps we have felt that the minister, to be worthy of his office, must be "inwardly called" of the Spirit of God. It is true; and its truth cannot be over-emphasized. And yet is it not characteristic of all God's dealings with the children of men, that He works, and that His spirit works, upon men through men? What is the meaning of this synod of ours, save that we believe that Almighty God may (and will, if we be earnest and devoted) use us as His agents for the furtherance of His kingdom? Your Committee, in short, are profoundly convinced that we men, ministers and laymen, parents and Sunday school teachers, must directly and immediately pick out the most promising of the youth of the Church and put before them, with all our might and all our wisdom, the need of the ministry for the best of recruits. True, we cannot give these young men their "inner call", but we *can* select those who seem to our human eyes to have the qualities and promise of usefulness, and bring before them the glory of the task and the need for recruits. And this we have too generally, as individuals, shrunk from doing, and, as a Church, have utterly neglected to do. There is no possible step before us

that is at once so immediately practicable, and so sure of great results. We plead for it, plead with all our strength, that you yourselves will undertake it.

There are two matters of such relevancy and importance that we must here allude to them.

The War Commission of the Church and the General Board of Religious Education have both been deeply concerned over the question of recruiting for the ministry. A joint effort was set afoot in the autumn of 1918, the objects of which were: 1) to follow up seminary students, postulants, and inquirers in the national service, and to hold them to their purpose; 2) to search out promising recruits from among young men at the front; and 3) to consider and co-operate with the general movement of American seminaries to provide, overseas, opportunity for professional theological study, especially during the period of demobilization—in connection with the government's comprehensive plans for professional training in the "University of Khaki".

In December last a meeting of the deans of our Church seminaries was called to discuss problems of theological education, and especially problems growing out of the war. Nine of our twelve seminaries were represented. One result of that conference deserves mention here. By unanimous vote it was decided to provide summer courses for students returning from national service; and a committee of four deans was appointed to make all the necessary arrangements and to raise the necessary funds. This summer school will be held in the buildings of the Berkeley Divinity School, Middletown, Connecticut. Its sessions will consist of two terms of approximately five weeks each, beginning on Tuesday, July 1st, and ending on Saturday, September 13th. The purpose of the school is, by concentrated work on a limited number of subjects, to enable a student to make up for part at least of the courses missed on account of his enlistment. The significance of this effort lies not only in its attempt to meet what, it is believed, is a real need and desire on the part of returning students, but also in its coöperative character. For the management of the school is in the hands of an elected committee of deans; and the members of its faculty will be drawn far and wide from the seminaries.



SHALL WE STAND OR FALL?

BY THE VEN. W. L. DAVIS

NOT long ago one of my people asked me why it was that a certain priest at the presentation of the offering raised the plate above his head?

I replied that I did not know unless it was that he wished to demonstrate to the congregation that its offering was not so heavy but what he could *lift it*, or that perhaps he wanted to get it up where God could see it.

I have been in attendance upon services where it took Two wardens, Two vestrymen, An acolyte, The assistant minister, The rector, and A bishop to get the offering (?) up onto the altar, each in turn taking a pull at it, while the congregation and choir vied one with the other in singing: "All things come of Thee, O Lord," or "Holy offerings rich and rare."

That reminds me of a true story.

A number of years ago when elaborate presentations came in vogue, an elderly priest of the Church was officiating in one of the then "up-to-date" churches, and at the time of the presentation of the alms the choir sang with great gusto the afore-mentioned "All things come of Thee, O Lord." During the performance the old priest stood scowling at the plate, and as the choir finished he turned to the congregation with this remark: "Big fuss to make over forty-three cents!"

But seriously, is it not about time that we hear again that much neglected offertory sentence ". . . Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

And for a season—say until our missionary apportionments are paid—would it not be well, in place of standing at the presentation, that priest and people alike fall low on their knees with the petition on their lips, "God have mercy on our stingy souls"?

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

CONTROL OF THE SOCIAL EVIL

THE social evil is discussed at length and very frankly in the December, 1918, number of the *Bulletin of the Council for Social Service* (Church of England in Canada). It differs from most presentations of the subject because it so fully recognizes the fundamental and inherent difficulties of the whole subject. It declares that we "must not cheat ourselves into imagining that sexual vice can be stamped out. It cannot." But it declares, "Its evils may be vastly mitigated, and its virulence assuaged. This can be done by ceaseless vigilance and at the cost of unremitting effort."

In its concluding paragraphs reference is made to the work being done in Montreal under the leadership of the Rev. Dr. Herbert Symonds, a priest of the Church. In a report of the "Committee of Sixteen", of which he is chairman, we find the vice situation in Montreal depicted in lurid colors. It is designed to arouse public opinion and indignation, but it has not overlooked the necessity for education. The *Canadian Municipal Journal* is authority for the statement that Montreal has a new police régime under the same man who made the fire department of the city famous for its efficiency. "He has almost unlimited power," it says, "delegated to him, and there is absolutely no reason why he should not make Canada's commercial metropolis as clear of commercialized vice as other Canadian cities without waiting for public opinion to back him up." He has a big job ahead of him, but the *Journal* believes Director Tremblay is big enough for it.



MENTALITY OF THE RETURNED SOLDIER

IT MUST BE clearly recognized that practically all of the returned soldiers will be mentally abnormal as compared with their condition before enlistment. After the glorious comradeship of the trenches, the grim excitement of the charge, the explosion of bombs and shells, the high tension atmosphere of the front, civilian life appears casual and safe, but cruel and cold. To break down the habits that have been formed by the iron will and mailed hand of the army is more difficult than to instill them. It is harder to demobilize than to mobilize. To give the returned soldier the power for continuous attention to the humdrum task of peace conditions; to make him react truly to inspirations generated from within himself; to regenerate his initiative; to drag him away from the condition of depending on external stimuli for thought, amusement, and action—these are the difficult tasks set for those who are responsible for preparing him to shed his uniform.—F. H. SEXTON, *Vocational Officer, Canadian Military Hospitals Commission*.



TRAINING OF CRIPPLED MEN

"TO MY MIND a very sad mistake was made in altering what I understood was the earlier decision to hold all crippled men in the army until they were properly reeducated. I understand that certain educators contended that good educational work could not be done except as men deliberately chose to enter such a process. No doubt there is force in this point of view; but, even looked at psychologically, it ignores the morbid state of mind in which practically all these men are and their incapacity to choose wisely for themselves. It can hardly be doubted that the net result would have been vastly greater if every maimed soldier had been considered a ward of the state until he was properly trained." So writes a prominent social worker of the country, who has given a great deal of attention to this subject and who is also a member of the Joint Commission on Social Service.

WITH REGARD to young girls "we have two things to watch especially during the next few months. The girl or woman who is unskilled and because of the glutting of the labor market feels that she cannot endure a lowering of her standards of living resorts to prostitution to save her. This always follows a period of prosperity. The other type to watch right now is the young girl who will do anything for her hero. This has replaced the soldier or uniform worshipper that we have had to deal with around the army camps." This is the sober judgment of Jane Deeter Rippin, who has had wide experience as chief probation officer in Philadelphia and later with the War Community Service. It is advice which Church workers need to bear in mind.



MAKE NO LITTLE PLANS; they have no magic to stir men's blood, and probably themselves will not be realized. Make big plans. Aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing asserting itself with ever-growing insistency. Remember that our sons and grandsons are going to do things that would stagger us. Let your watchword be order and your beacon duty.



"ONE GOOD WAY of partially paying our debt to our brave soldiers who have died on battlefields across the sea for country and humanity," says the National Child Labor Committee in a pamphlet on Peace-Time Patriotism, "is to make the country that they loved and served the best country that we can imagine—a country in which the children, in whom the nation lives to-morrow, are our first and ceaseless concern as citizens with political powers."



A TRAINING COURSE in organization and leadership in recreation and community activities for working girls is now being offered by Columbia University. The National League of Women Workers is coöperating in the undertaking.



THE JOINT COMMISSION ON SOCIAL SERVICE is sending out to the diocesan commissions a study of the subject of health insurance, recommended by the American Association of Labor Legislation.



THE PUBLIC OWNERSHIP LEAGUE OF AMERICA (Unity Building, Chicago) is issuing a series of reports dealing with public utility questions that are full of interesting information.



Back to Mufti is the new title of the Canadian magazine dealing with reconstruction problems. It is now published by the Repatriation Committee.



THE KANSAS CITY street car lines have adopted a slot machine device, by which a nickel flags a trolley car and issues a five cent ticket.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE LECTIONARY OF 1916

To the Editor of The Living Church:

AS a member of the Joint Commission on the Lectionary which presented the report which was licensed by the Convention of 1916, I have read with much interest the criticism of it by the Rev. Charles Smith Lewis, in the last number of *THE LIVING CHURCH*. Not having been a member of the sub-committee which prepared the Sunday and ferial tables, I do not feel responsible for them in detail. I was a member of the committee on lessons for holy days and their eves. These Mr. Lewis does not criticise. But of the general principles involved in the Sunday and daily lessons I heartily approve. Doubtless there are defects in particular selections, and duplication of lessons, which have been overlooked, and which will be corrected in the report of the Commission to be presented to the coming General Convention. And I agree with Mr. Lewis that we have too much of the historical Apocryphal books. But his other criticisms seem to me trivial beside the great excellency of the scheme as a whole.

He objects to the correlation of the accounts of the deliverance of Israel from Egypt and the return from the captivity, as not being equally prefigurative of Christ's Redemption of the world. But even if they are not so, still they are the two great events in Israel's history the accounts of which we may well read consecutively, one in one year and the other in the next, with New Testament lessons more or less in keeping with them.

Then, while he apparently approves of the system of "the historico-topical sequence" and making the lessons fit the seasons regardless of their place in the Testaments or several books, yet he objects to the commission "setting their interpretation in the selection of topics and passages". But if they were not to do it, who was to do it? And surely, though this interpretation or selection may not always be the best, is it not better to have some such selection than to read the books straight through irrespective of the ecclesiastical seasons, and to have one series of topics on Sundays and another, and often an utterly incongruous one, on week-days?

So he objects to the Commission undertaking "to harmonize the Gospels". But is not that unavoidable if any selection of particular lessons for special days or seasons is to be made? He admits as much, for he says "we all do it to some extent." He thinks, however, the Commission doing it gives its work the authority of the General Convention. But every one knows a body like the Convention must act only through committees, and what it does in such a case as this has really only the authority, or opinion rather, of the members of such committees.

These criticisms which seem so slight, or in regard to matters which might easily be remedied, he thinks so great as to counter-balance all the advantages of the proposed Lectionary and that the only thing to do with it is to "protest it and oppose it and arouse opposition to it" so as to prevent its final adoption.

He does not even so much as speak of the immense advantages of this Lectionary over the old one we have had so long in use. What are some of them?

I. It follows the ecclesiastical instead of the civil Kalendar. The Church's year begins with Advent, not with January 1st. That, and each season following, has its distinctive teachings which the lessons should bring out. Is there any thing more manifest or necessary than this?

II. It makes the week-day lessons correspond to the teaching of the Sundays, and prevents reading the accounts of the nativity or early life of our Lord in Lent or in the Eastertide, or of His crucifixion and resurrection in Advent, as we did formerly.

III. It provides for the real reading of the whole Bible by making a two years' course. It is simply impossible to read in the Church services all of the Bible in one year without making the lessons of inordinate length. And the finest passages, those with which all Christians should be familiar, cannot all be read on the Sundays of a single year, which are really the only days on which general congregations can be assembled.

IV. The provision for reversing the morning and evening lessons is an admirable one for enabling those who only go to church in the morning hearing the lessons appointed for the evening, and *vice versa*, those who go only in the evening hearing

those set for the morning. And thus we have really a four years' course.

V. It provides an alternative set of lessons for every Sunday, taken from the Prophetical or Wisdom books, which can be used in place of the historical lessons, many of which cannot, and should not, be read to a modern congregation without explanation. I consider the reading, as the old Lectionary required, year after year on the same Sunday the long, detailed narratives from the Old Testament, often most unedifying and unsuitable for a Christian congregation, one of the most unhappy things connected with our system of Bible reading. This proposed Lectionary not only gives a better selection of historical lessons, but allows the substitution at any time, or for all of them, of those spiritual lessons which are always edifying.

VI. This Lectionary—I speak especially for the sub-Committee on lessons for holy days—has given a completely and most carefully revised set of lessons for all special days, making them most suited for their occasions.

VII. The new Lectionary provides appropriate lessons for a large number of special occasions, national, missionary, educational, and other services for which it is most necessary to have lessons corresponding to the purpose of the meeting.

VIII. Instead of giving a special table of lessons for Lent, which broke in upon the continuity of the regular course of readings—and none of those we have had have been to my mind satisfactory—we have an arrangement by which the readings for each Lent are appropriate, coming as they do as a part of the series for the ecclesiastical year.

Now shall all these advantages given by this Lectionary, greater than those in any other Lectionary I know of in any branch of the Church, be ruthlessly thrown away on account of some imperfection in details which could easily be corrected? The Commission has asked for, and is ready to consider, any suggestions that can be made for its improvement. It is a Lectionary which gives the largest amount of Bible reading and the greatest scope for variety in its use. A lay deputy to the General Convention facetiously remarked that it enabled a clergyman to read pretty much any thing he wanted to. Could a clergyman have more liberty than that? And yet if he uses the Lectionary he will be saved an enormous amount of labor he would have, if he attempted to choose appropriate lessons for every service himself. And the laity are delivered by it from hearing invariably the same lessons on the same day in every year, many of them being long drawn out narratives with which one is perfectly familiar and which have often a very questionable spiritual teaching. Think of no less than three Sundays out of the fifty-two in a year being given up always morning and evening to the recital of the dealings of Joseph and his brethren, and of another lesson of fifty-eight verses detailing the story of David and Goliath, and others like the account of Balaam and his ass, and the long historical narratives in the book of Daniel—none of which are read in the new Lectionary on a Sunday.

And, if this Lectionary is set aside, what position would the Church be in? It would either be thrown back on the old one with all its defects, or another Commission would have to be formed to devise yet another one on different lines, and which could not possibly be adopted until after the delay of another six years.

I trust most fervently that the labors of this Commission, which have not been inconsiderable, will not be thrown away, and the Church deprived of the liberty it gives us, which many of us have enjoyed exceedingly the last two years, but will be adopted finally with such amendments as this Commission may propose, at the meeting of the General Convention next October.

Philadelphia, April 5th.

GEORGE WOOLSEY HODGE.



"A CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of The Living Church:

CHURCH UNITY is an alluring thought. One cannot but admire the devotion and enthusiasm of those who are actively engaged in an endeavor to hasten it, even when their energies seem sadly misdirected, and it is in no spirit of carping criticism that this is written.

In dealing with the separated Christian bodies, as in dealing with any other body of men and women, or with any individual,

for that matter, a broad spirit of charity is not only desirable, but right and necessary. But it is neither necessary, right, nor desirable to blink self-evident facts nor to condone patent evils. And certainly to do so is not charity, else God, who is Love, must needs condone sin.

In your editorial of March 29th, A Concordat with Congregationalists, you say: "We believe there may be more to be said in favor of the plan than against it", "There are grave questions that arise; and the most that we can say for the plan is that it is a step toward better things", and conclude with the words "But it may be better to take the risk of accepting than the greater risk (sic!) of refusing it."

On these somewhat guarded statements I beg leave to take issue with you.

I am not insensible of the distinction either of the Churchmen or of the Congregationalists who (I am sure in perfect good faith and actuated only by the highest motives) have put forth this extraordinary proposal. Any plan proposed by so distinguished a group of Christians must command a respectful hearing and earnest consideration. Nor is it my purpose to criticise this present plan in detail, although frankly no detail of it commends itself to my reason or to my loyalty to Catholic tradition.

What Congregationalists or any other non-Catholic body may propose in furtherance of Christian Unity (short of absolute and unqualified submission to the Church) can have no more than academic interest for us. But when bishops, priests, and laymen of our own communion, even though it be "without any official sanction and purely on [their own] private initiative," confer with a group of men belonging to one of the non-Catholic bodies and with them draw up a form of proposed canon and "are prepared to recommend its enactment" by General Convention, then the question becomes one of very practical and very vital interest to us and it is time for someone (however obscure a Churchman he may be) to suggest to his distinguished brother laymen and reverend and right reverend fathers that perhaps they are approaching the grave question of Christian Unity from quite the wrong end.

It is the Catholic Church which has preserved the Faith which was once delivered to the saints, that Faith for which we are exhorted earnestly to contend, that Faith which, without any abridgment or compromise, must be the one sound basis for Christian reunion. It is deplorable that the Catholic Church is divided and that there seems no immediate prospect for its reunion. It is even more deplorable that our own branch of the Catholic Church, the Anglican Communion, is rent with conflicting schools of thought so that it is a cause for wonder that it holds together.

But difficult as this situation is, hopeless as it seems, there is but one way to Christian Unity and that is the reunion first of Catholic Christendom. And the first step for us Anglicans to take is to set our own house in order. It is better that we face the facts as they are and bend our patient endeavors to remedying our ills than that we prate about our "glorious inclusiveness", which is anything but glorious.

When the time comes—and it *will* come, perhaps twenty or fifty or a hundred or a thousand years hence (it does not matter)—that the Anglican Communion shall present a solid front of Catholic belief and Catholic practice, then—and not till then—there will be hope for the reunion of Catholic Christendom, and the subsequent reunion of Catholics and Protestants into one united Church.

The trouble is that we are impatient to see results. We cannot or we will not learn that when we have done our best in prayer and in obedience and in good works, and more especially in pleading the Sacrifice of the Death of Christ with this intention, the results are God's business, not ours. We want to see results here and now, and so we are tempted to try rash experiments which will bring them quickly about. As a rule results follow—but seldom the kind for which we have striven.

The confusion of thought which exists in the Anglican Communion to-day is bad enough without doing anything to add to it. The enactment of this proposed canon can be sure to bring about but one result—confusion worse confounded.

Toronto, April 3rd.

WALKER M. DENNETT.



[ABRIDGED]

To the Editor of The Living Church:

I HAVE just read very carefully and with deep interest the Proposals for an Approach toward Unity published in this week's issue of THE LIVING CHURCH. I realize that it is only a "Proposal". But it looks like a dream coming true. The Churchmanship of the signers from the Episcopal Church is certainly diversified enough to cover a wide variety of ecclesiastical opinion, and it is a good omen. When the rector

of Trinity Church, New York, gives his assent to the opinions incorporated in this proposal for some kind of organic Church unity it looks like Mahomet going to the mountain. Perhaps his war experience has broadened his vision. In any event, I believe that these "Proposals" constitute the wisest and most practical approach to this grave question that has ever been published in America.

When Bishop Littlejohn drew up the so-called Quadrilateral a few years ago it was then thought to be a great concession on the part of the Episcopal Church. It seemed to take the sting out of Apostolic Succession and place the Historic Episcopate on a working basis, at least from *our* standpoint. Still the judicial in the Quadrilateral was stronger than the practical.

This new proposal, however, is more practical than judicial. It really aims to accomplish something. It says that: "We are agreed that it is our Lord's purpose that believers in Him should be one visible society." That surely means one organization, and one organism. And I believe that this is the crux of the whole situation.

This great war has taught us the meaning of unified and harmonious action. Will the Church Universal profit by the lesson? There is this, however, to be said. So long as the Church of Rome does not recognize the orders of the Church of England, and so long as the ritualistic party in the Episcopal Church keeps up its propaganda in regard to Church doctrine and Church teaching, just so long will it be impossible to induce them to agree to any proposition bearing on Church Unity unless they are given exclusive right of way.

What is the Episcopal Church going to do about it? It is easy enough to say we are a *via media*, but it is also easy enough to see that we are a "house divided against itself". Can we stand on that basis?

Kent Island, Maryland.

HUNTER DAVIDSON.



AS WRITTEN BY A. C. BENSON

To the Editor of The Living Church:

SOME time ago there appeared a book from the pen of Arthur Christopher Benson entitled *The House of Quiet*. The concluding words of his preface, written in 1907, seem to be so clearly applicable to the present problems of national and Church Unity and all the other questions ever present to the mind of Churchmen especially, that you may consider them worth a notice here. He says:

"What does matter is that we should have desired something ahead of us, should have pointed it out to others. We may not attain it; others may not attain it; but we have shown that we dare not acquiesce in our weakness, that we will not allow ourselves to be silent about our purer hopes, that we will not recline in a false security, that we will not try to solve the problem by overlooking its difficulties, but that we will strive to hold fast, in a tender serenity, to a belief in the strong and loving purpose of God, however dark may be the shadow that lies across the path, however sombre the mountain-barrier that lies between us and the sun-lit plain."

Yours, etc.,

J. H. McCANN.

Cambridge, Mass., March 3rd.



STOWE'S CLERICAL DIRECTORY OF THE AMERICAN CHURCH

To the Editor of The Living Church:

IT is my intention to begin, in the near future, the compilation of the 1920 edition of *Stowe's Clerical Directory of the American Church*, to be delivered in February, 1920. Before starting the work, however, I wish to get some consensus of opinion from the bishops, clergy, and laity of the Church, regarding the merits and usefulness of this *Directory*; and also some suggestions as to improvements that may be made in the next edition.

We tried in our last edition (1917) to bring out a volume which would be valuable, not only to the bishops, clergy, and officers of the Church, but to all who are interested in the Church and her ministry. How well I succeeded, can best be answered by the subscribers.

I am asking for suggestions as to whether the next edition should contain anything more than the list of bishops and the biographical sketches of bishops and clergy. In the last edition there was something like ninety pages given up to diocesan and parochial statistics. Have these statistics proved of sufficient value to be continued in the next edition?

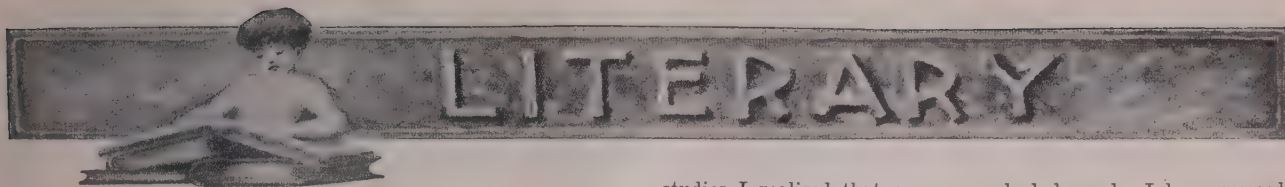
Full, frank, and free criticism and suggestions are requested.

(Signed) ANDREW D. STOWE,

Editor and Publisher.

519 Oak Grove Street,

Minneapolis, Minn., April 3rd.



The Faith by Which We Live. By the Rt. Rev. Charles Fiske, D.D., LL.D. Morehouse Publishing Co., Milwaukee, Wis. 322 pp., \$1.50.

This is a revision and enlargement of an earlier volume, *The Religion of the Incarnation*, long out of print. The author's purpose in the present volume is to present "a plain, practical, common-sense exposition of the Christian faith, written in language that the average, every-day man can understand." This purpose has been successfully accomplished. Indeed it is Bishop Fiske's remarkable gift to speak as man to man about the things of God. Most men's theological education lifts their feet off the earth. They walk amid scenes that are quite foreign to the experience of the man who runs a grocery and boards at the restaurant. Their language is supposed to be supernatural because inhuman. It never gets out of church, and consequently never gets anyone into church.

Probably the ranking systematic theologian of the American Church, in putting out a new volume, said: "I wish I could write on these themes in popular language. I simply cannot do it." It may be doubted whether anyone can write except with "metaphysical meticulousity" so as not to be chargeable with some "adumbration of heretical postulates"; but it is delightful to plain English-speaking people to read theological essays upon practical subjects in language that moves fast enough to jump a heresy or throw it off the tire without a puncture.

There are thirty-four chapters of about nine pages each. Subjects are frequently divided to facilitate digestion, and to make it practicable to "take up and put down". Beginning with Creed and Conduct, Why I Believe in God, and The Trinity, five chapters are given to The Divinity of Jesus Christ and The Incarnation; then Sin and the Fall, The Atonement, The Holy Spirit, The Practice of Prayer, Christ and His Church, Choosing a Church; then Baptism and Holy Communion (in seven chapters); Confession and Absolution, The Priesthood, Apostolic Succession, Confirmation, The Bible (two chapters), The Future Life, Proof of the Resurrection, The Faithful Departed, The Intermediate State, Heaven and Hell, The Angelic World.

The opinion may be ventured that Bishop Fiske has his own preferences among these chapters. We prefer all but two or three—those three the ones that are essentially transcendental in their subject matter. Of the others the ones that give this reviewer most pleasure and gratification—and therefore are "the most valuable"—are those upon The Eucharistic Sacrifice, The Eucharistic Presence, Confession and Absolution. The author's treatment of these subjects is distinctly, strongly, Anglo-Catholic, and so clearly put, in every detail, so excellently illustrated, that if these chapters were all the book it would insure the sale of the entire edition for presentation to the multitude of confused, non-communicating laymen, who are wondering whether anyone has a fairly clear idea about what this Church really teaches concerning these matters. The author is inconsiderate of ecclesiastical Bolsheviki.

And that suggests what place this volume should fill in the clerical and lay libraries. It is a book to look into when a clergyman tainted with theological vocabulation desires to explicate in the American vernacular. And it is a book for the father to hand to his grown-up son with the commendation, "Billy, read it. You will, won't you—all of it?" It is a good book for teachers of boys and girls in junior Bible classes to be familiar with. It is a good book for any man or woman to use in sterilizing the atmosphere of their 90 per cent. secular lives. It is written to produce results. It names the means as well as points the way.

The book is in clear type, easy to read.

WM. C. DEWITT.



The Church at Work in College and University. By the Rev. Paul Micou, B.D. Milwaukee: The Morehouse Publishing Company. \$1.00.

At last clergymen in college towns have a *vade mecum* every right-minded clergyman wants in dealing with the college student. Ten years ago, when the series was appearing in the *Cosmopolitan* to prove the absence of religion in our colleges I was requested by *Good Housekeeping* to make a study of the subject. I visited many institutions. Some of my results appeared in *Good Housekeeping*; some in *THE LIVING CHURCH*; many in a little book I published on the subject. When Mr. Micou began to make his

studies I realized that a new age had dawned. I have crossed his tracks oftener than he knows. Now as I read his book I realize three things: 1, The Church is at work in our educational institutions; almost always with the approval of the president at least; sometimes of the faculty. 2, Thanks to Mr. Micou and others like him, certain approved methods are well understood and followed. Not all are available in every place; some are, more will be as this book drifts into the parson's library. No priest of the Church now has any excuse for ignorance of the plans which are in vogue, and in general successful. 3. The rector in a college town must fit into the college life or he will have no chance at college students. I hope in a later edition Mr. Micou will lay somewhat more stress on the importance of every student attending college services. Nothing can take the place of this if a student is to get the best a college has to give. The college chapel is the crown of college life. I have talked with many men and women who have made less of it than they might, and I find none to whom it is not a real regret. Parish preaching cannot match college preaching. The overworked priest in these days, worried by the cost of living, has to preach twice a Sunday to the same group, while the college preacher may—like a bishop—use the same sermon so many times that he may become an orator and yet lack the ability of the local rector. I know, because I have been rector in a college town and also been special preacher—with the usual limited repertoire—in many an institution. Mr. Micou has not solved this problem for us; no one can.

But he has laid emphasis on the Holy Communion for which there is first place in any college town, on the importance of personal relationship between the rector and the college student, and on the value of certain tested organizations to keep college students from drifting from the Church and to train them in Church methods and Church usage.

The book, in brief, is precisely the book every rector in a college town must have if he wants to be most useful to the college student. Not to have it will be a kind of advertisement that the rector ought not to work at all in any college town. There are other fields for him perhaps as white unto the harvest; not the college field.

"Nor attempt the future's portal
With the past's blood-rusted key."

L. P. P.



The Protestant. By Burris A. Jenkins. Chicago: The Christian Century Press.

The author calls this a "scrap book for insurgents" and dedicates it "to the bravest men I know, the heretics," though what bravery heresy demands to-day it would be hard to tell! He calls himself a "destructive critic", decrying all the present-day waste, ineptness, and bondage to tradition. He is "destructive" enough, doubtless, in will, but power is required for destruction as well as combativeness, and as for being a "critic", a sample will suffice. This is the morsel for ourselves: "The Episcopalians began as Protestants. They heroically shook off the attempt of an Italian Church to subjugate their free soil and souls; now where are they? They're the society folks! When a Baptist gets too rich for his old environment, he builds a stone house, with an iron fence around it and two iron dogs in the front yard, and joins the Episcopal Church. The Episcopalian desires above all else to be proper. Not one of them will read a dozen pages past the preface of this book—it ain't proper."

ERVING WINSLOW.



A LITTLE BOOK that has been widely used in England and among the English forces in the army is *My Prayer Book*. A new edition just published is now entitled *My Church Prayer Book*, the explanation being made that the former title is found to conflict with a Roman Catholic book of the same name. A brief recommendation by the Archbishop of Canterbury is found in the present edition. The little booklet seems to us among the very best of the literature made for soldiers, although, naturally, the fact that the service for Holy Communion is printed according to the English rather than the American rite, and that various prayers from the Prayer Book are according to the English standard, necessarily limits its use in this country.

If we are to have a continuing problem of the need for Church literature for soldiers, as perhaps we are, it would be very desirable that an edition of this booklet should be adapted to the American use. [Longmans, Green & Co., paper, 20c.]

Easter Morn

A Short Miracle Play for Easter Week

By Frank Goostray

CHARACTERS IN ORDER OF APPEARANCE

BARABBAS.
MARY MAGDALEN.
MARY, THE MOTHER OF JAMES.
TWO ANGELS.
ROMAN SOLDIER.
ST. PETER.
WOMAN.
TWO FOLLOWERS OF CHRIST.
A ROBBER.
A CHOIR SINGS BEHIND THE SCENES.

[If the part of Barabbas is too difficult for one boy a new boy may very well take the part in the second scene.]

SCENE I.

Wall curtain shows Mt. Calvary with three crosses.

Cedar trees in front of curtain.

At the right corner, the tomb with large rock on the side.

As the curtain is drawn, the choir is heard singing softly—to give the effect of distant singing—the first stanza of Hymn 105, "O come and mourn with me awhile".

Enter Barabbas (Left).

BARABBAS: I heard His followers in the marketplace say 'twas here they placed His body. I must beware, for if they see me I cannot tell what they will do. And yet they say it is not their way to take revenge. I wonder if they still remember the words He spake while yet He was upon the cross. "Father, forgive them, for they know not what they do." Even now they haunt my ears. "Father, forgive them, for they know not what they do." Oh, that I had died with that sweet face and eyes of such forgiving love! They say that Judas, the one who betrayed Him, has gone and hanged himself. I wonder if that is my way out. But I must look and see if it is here that they have laid His body.

(Barabbas looks into the empty tomb.)

It must be they have come and taken it away. A linen cloth lies now upon the ground, and man has lain here within recent hours. What is this icy chill I feel come over me? The presence of a tomb has never bothered me before. I have lurked in tombs and waited for my victim on the highway and never yet have felt so strange. I hear footsteps. It may be some of those who stood beneath His cross. I'll crouch in this secluded corner 'til they pass.

Enter Mary Magdalen and Mary, the mother of James (Left).

Barabbas (aside): Only women, but here I'll stay. It may be men are following close after.

Mary Magdalen: This is the place in which He lies. How quiet here in early morning. See the sun! It promises a day of splendor, but sad enough within our hearts. It was such a day in which the Master rode triumphantly through the gates of the city while folk of village and town threw out their palms of victory for His path. And to this sad end! Here, here, we come with only spices now to offer to our Lord. If only while He lived we might have loved Him even more! Too soon, the night has come. But let us enter. I have the myrrh and aloes.

Mary, the Mother of James: I have a dread of tombs. You go. I fear to enter at the first.

M. M.: Come, Mary, it is for our Lord. It is our last gift of love. Remember all those disagreeable tasks He bade us do and how He first would show the way. Neither tombs nor white-skinned lepers held any fear for Him.

(Both start for the tomb, M. M. holding the hand of M. m. J. M. M. quickly starts back.)

M. M.: The body does not lie here. I have made no mistake. Why could they not leave His body for us? The soldiers

must have followed; and when they saw us take our leave, they have taken it away.

M. m. J.: Let us go. Peter stayed a little later, and he perhaps will know where they have taken the body of the Lord. *(Both go to take a last look at tomb.)*

Barabbas (aside): This must be the Magdalen who loved the Jesus who was crucified. I have heard it said it was a Mary's brother whom He raised from the dead. Bah! He saved others, Himself He cannot save.

(M. m. J. pulls back M. M.)

M. m. J.: I thought I heard someone moving restlessly about.

M. M.: It was nothing but the morning breeze coming through the cedars.

(An angel appears at the opening of the tomb. They drop upon their knees.)

Angel: What seek ye, and why so mournful on this brilliant morn?

M. M.: They have taken away my Lord, and I know not where they have laid Him.

Angel: Why seek ye the living among the dead?

(While the angel speaks, the choir softly sings Hymn 112.)

He is not here but is risen. Remember how He spake unto you when He was in Galilee, saying, The Son of Man must be delivered into the hands of sinful men and be crucified and the third day rise again. He is not dead. He lives. Can you not hear the heavenly choir sing His praises from on high?

(The two Marys with uplifted heads join in the singing while the angel makes his exit through the tomb.)

M. M.: The angel's gone. Come now to tell the followers the Lord has risen from the dead.

Exit (Left).

Barabbas: Did I dream, too, as they? I thought I heard an heavenly choir chant. I thought I saw an angel shine in gorgeous splendor. My eyes are heavy from my evening sleep. But here comes one of that cursed tribe of Roman soldiers. I'll sit beside this rock and wait his passing, for if he find me lurking in some hidden corner a sharp blow will be the reward of my precaution.

Roman Soldier enters (Left).

R. S.: Hail, fellow, are you one of those who sit and wait?

Barabbas: Only a poor traveller, sir, am I.

R. S.: I thought perchance you might have company with those who mourn for Him who died on Calvary this third day. Upon the road a few furlongs distant I met two women who looked like those who follow Him, this King of yours whom you have killed.

Barabbas: I would that I were one who could with honest tears bemoan His death. I cannot, sir. I am Barabbas, he who was released, and my memory haunts my mind.

R. S.: And it is no wonder that it does if that be so. Strange things have come to pass within so short a time, the blackened sky, the temple curtain rent in twain. My companion who guarded on the mount with me must needs exclaim: "Truly, this was the Son of God!" But I must be upon the Emperor's business. I can but do my bidding. But here, I think, there is blood upon someone's head that cannot easily be washed away.

Barabbas: Farewell. I feel the same myself. I try to scorn and laugh away my fear, but it will not go as easily as Pilate washed his hands.

R. S.: 'Tis strange, so very strange. But Caesar is my king; you must look to yours.

Exit (Right).

Barabbas: I'll go and walk about. The King of the Jews, the inscription read. Can it be that this indeed was He?

Exit (Right).

Enter St. Peter (Left).

Peter: Women may easily be mistaken, but I shall see. The Magdalen said the linen cloth which Joseph wrapped around the body was still upon the ground where He had left it when He rose. And she heard angel voices sing and one did come and speak with her. I fear her mind is being hurt in this deep grief.

(Approaches tomb; and, as he does, the choir sings Hymn 121. Peter looks in tomb, then sits beside the rock. As the voices die away, Peter rises.)

Peter: The holy ones are singing and the Saviour lives.

Enter Barabbas (Right).

(Peter recognizes him and Barabbas turns to go back.)

Peter: Come, come, you sneaking thief! Did you think to find some treasure here? I know your sort, you prowling wolf; a woman and child are victims of your highway robbery; but see a man and you slink back amid the shadows of the trees. How is it such as you dare venture out at early morn?

Barabbas: Bah—such words from you. Did I ever deny One whom I had chosen for my Captain? "I know Him not." You think those words of yours have faded in the silence of the night. Go on with your prattle, your deeds are common talk among the palace maids. So easy now for you to forget the glowing fire that betrayed your face.

Peter (Bows his head in shame). It is all too true, the deed which you to me ascribe. And yet I cannot help but think you're on your evil business. Would God would grant that you might hear the angel voices sing!

Barabbas: Have you, too, heard them?

Peter: Yes, as I was about to enter the tomb. But, you, tell me, have you heard?

Barabbas: Yes. As the two women came to the tomb, there floated softly through the air the sound of heavenly voices proclaiming the Anointed One had risen. But I thought I must have dreamt. Never have I heard the like before. The faces of the women shone as never I have seen a human face before.

Peter: So all the faces of the Master's friends will shine at this glad news. But I must go. The friends are waiting to be sure.

(The Choir sing softly again Hymn 115.)

Hark, it is the joyful news which we to the world shall proclaim. Can you still doubt? I tell you as a sinner to another, "He is the friend of sinners." Won't you come? Come, find the Christ with me. Not here in this lone tomb, away from the haunts of men; come with me into the city, where the streets are toil and turmoil. There is where we'll find the Christ as when He walked a few days since with His disciples.

Barabbas: I wish it could be so, but something binds me still. It is the past, the highway robbing, the pilfering of the weak, the assault of innocent travelers as they went unsuspecting on their way. But let me not keep you. Go, tell your joyful news to those who were His friends while yet He hung upon the cross. Go, and farewell.

Peter: I am sorry you will not come. Farewell.

Exit Peter (Left).

Barabbas: I'll take a last look in the tomb and then I'll leave to go my way wherever it may lead.

(Goes to the tomb, looks in, and takes napkin.)

"Truly, this man was the Son of God," the Roman soldier said.

(Barabbas starts walking out.)

I'll keep this napkin and burn it to His memory. "Truly this man was the Son of God." I'm half afraid I now believe that that is true.

Barabbas exit (Right).

(Angel follows Barabbas. Choir is singing Hymn 116.)

SCENE II.

Scene: Room, in house at Jerusalem, with window looking out to the street. Furnishing: Couch and rough table.

Time: Ten years later. Easter Season.

(Guardian angel stands in corner.)

Barabbas: Ten years, since I have been back in Jerusalem!

How good it seems to be here after all this restless wandering—to be back again inside the Holy City! No peace within this heart as yet! I will inquire of my host if anything is known now of those who followed Him who claimed to be the Christ.

(Barabbas goes to the door and calls Ho.)

Woman's voice from outside: Yes! What is wanted?

Barabbas: I would speak with you. *(Aside.)* The chances are she will know nothing, but it will not hurt to ask.

Enter Woman (Left).

Tell me, woman, have you ever heard of One they called the Christ, Jesus of Nazareth? I want to know if still His followers are bound together.

Woman: You are a stranger in the city, sir, who have not heard the news abroad of these fanatics.

Barabbas (Impatiently): Yes, yes, but tell me—do they still persist?

Woman: Persist! They block the highway as they clatter. It is no rest for us to go abroad. One never knows when she will come upon some one of these strange fellows as he gathers in his crowd. They take them to the palace and imprison them, but 'tis no use; they're such persistent beings. But I must be about my work if all you want is talk of them.

Exit.

Barabbas: Then 'tis true, the rumor that I heard, that they do still persist. Soon, soon, I shall be one of them. Nothing can hold me back now. The rabbis could not calm this troubled breast, the lore of Egypt had no peaceful balm, the Greek philosophers, wise men they say, but nothing could they bring to me. Who would have thought that I must find release by Him who died in place of me!

(Crowd is heard shouting epithets and slurs outside. Faintly above the crowd's voices may be heard the last four lines of Hymn 179.)

That must be they now. I'll see if I can see them from my window.

(Goes to window and waits a few seconds.)

Woman (From outside): They are out there now, if you would see them.

Barabbas: Yes, yes, it is. There is Peter, and so changed. No more the stern face. See how he moves that crowd in tender pleading. I think there is someone there who means him harm. But 'twill not be if Barabbas can prevent.

(Rushes from the room.)

(Again shouts are heard outside.)

Enter Peter, Barabbas.

Barabbas: I saw him as he picked a stone to hurl. He glanced about to see if they were friends or foes who stood near by, awaiting his chance to throw his missile. It was as I reached him, he did bend his arm to throw, and for his pains a blow upon his wrist was quite enough.

Peter: But why so careful of my welfare? It does not seem when last we met that you would this day take my side against a lawless fellow who would stone me.

Barabbas: And so it did not, but since then I've wandered far in search of peace. I have not found it anywhere. Through all these years your words come back to me: "I tell you as a sinner to another, He is the friend of sinners." Wherever I did go, there was no rest for him who sinned. And yet you say that here is rest.

Peter: One only has to see the faces of those who sinned as you and I have sinned and then have found the Christ, to see that they at last have found their peace.

Barabbas: I think that what you say is true. *(Aside.)* No doubt is in my mind about the change in Peter's face. *(Aloud.)* But come, Peter, tell me of the happening since last I saw you, at the tomb on that Great Day which now you keep in festive joy.

(Both sit down.)

Peter: Ten years is a long time, but certain things stand out within my memory; one cannot easily forget the things in these last years which came into our lives. After I left you at the tomb, I went unto Jerusalem, and there I saw the Christ indeed, in flesh. Never can I forget the day upon the sea of Tiberias. As we did go a-fishing, the Blessed Lord came unto me and said, "Simon, son of Jonas, lovest

thou me?" Three times He asked me this same question and when I did protest my love, He said that if I did, His lambs and sheep should be the objects now of this, my love. And after that I saw the Lord no more. Forty days He did remain with us.

Barabbas: And in all this time did you eat and drink together?

Peter: It was first when we did eat and drink together that I knew Him.

Barabbas: And have you heard from Him since then?

Peter: The Christ Himself came not in sight to me again, but unto one called Paul He came as in vision. While Paul was on his way to persecute the followers, the Lord Himself appeared and spake, "Why persecutest thou Me?" And after that Paul's eyes were blinded that he could not see. But now it's well with him, and Paul does bring the Gentiles unto Christ from all parts of the earth.

Barabbas: And was this Paul a Jew?

Peter: One of the strictest of the sect of Pharisees. But let me tell you; though the Christ Himself did not appear, it happened while He lived. He promised unto us a Comforter would come to take His place. It came to pass ten days after the Lord had left us that while we met together a power from on high took hold of us and gave us strength to carry on His work. These hands, this mouth, it seems, do things that someone else is willing. I seem to see them as another person.

Barabbas: And is this true of all His followers?

Peter: To such as follow Christ as He would have them do.

Barabbas: But have you seen an angel since that day of Resurrection?

Peter: But once. It happened that I was cast into prison but two years since. They bound me, under Herod's orders, with chains. Two guards did watch that I might not escape. But in the night a light did pierce my prison. An angel smote me on the side, my chains did break and I did follow, and at the end I was safe without the city.

Barabbas: I asked you this, for it seems strange that everywhere I wandered there seemed someone with me whom I could not see but who would guide my steps back to Jerusalem. Can you not feel that there is someone here besides ourselves who watches us o'er as we speak?

Peter: Indeed, there is; I feel it everywhere.

Barabbas: If only one could see.

Peter: It's better thus, by far.

Barabbas: I do not know.

Peter: And yet a voice did come and speak to me, although I saw no man. I wanted those who would be followers of the Christ first to be Jews. And Paul, of whom I spoke, would not consent thereto, and while I was debating how I should offset him the voice spake unto me that I should call them not unclean who would not come by my way.

Barabbas: I hear someone calling at the door.

(Voices outside.)

Woman: There is a man within, but if it's Peter that's his name, I do not know.

Barabbas (Calling aloud): It is Peter, who is here.

(Enter two men.)

First Man: Ah, Peter, I did fear for you. When the crowd did scatter, I could not find you anywhere and I did think they must have cast you into prison.

Second Man: A man we met upon the road did say that officers had taken more disturbers near the city wall, and as we could not find you we thought you were among them.

First Man: And as we passed this way, a child of those who wish us well did run and tell us you had entered here.

Barabbas (Aside): It is no easy thing to be within their company.

Peter: You have not heard, then, who it was whom they did take?

Second Man: No word, as yet.

Peter: Your fears for me were all ungrounded. This friend with whom I stay did take me in when trouble threatened for the band.

First Man (To Barabbas): You cannot tell, sir, how great service you have done for us, when you did shelter him whose counsel is of so much need.

Barabbas: I only did what you men do continually.

Peter: It is the working of the Holy Spirit which they praise in me.

Voice (Outside): 'Tis said that Barabbas lodges here.

Woman: He is within.

Enter Man (Left).

(Disciples stand at one corner, talking together.)

Robber: I heard that you had returned, Barabbas.

Barabbas: From wanderings far.

Robber: We missed you from our company.

Barabbas: I cannot now return again.

(Angel goes over, lays hand upon the shoulder of Barabbas.)

Robber: There's much gold on the way from Jericho to Jerusalem to-night.

Barabbas: Who comes this way? *(Falters.)*

Robber: Many rich travellers for the feast.

Barabbas: No, no, I forget—I cannot go.

Robber: Come, come, Barabbas! Be not foolish.

Barabbas: Our ways from now on lie apart. *(Cries loudly.)* From henceforth, man, I tell you, I choose company with these men who are followers of the living Christ.

(The disciples turn at this loud voice.)

Robber: Another fool. Barabbas, ah—ah—ah—

(Exit left.)

Peter: Do you know what all this means, Barabbas?

(Chorus outside sings Hymn 115.)

Barabbas: Yes, peace, joy, happiness, from death to life! I can no longer bear the chains which bind me. I can no longer bear this heavy heart. It's light and life that come at last.

Peter: And, at this tenth passover feast since Christ has risen from the dead, we'll hear the angels sing His praise in triumph over death.

Barabbas: 'Twas not my part to die. Perhaps it's better so. From henceforth not to die but live for Christ.

CURTAIN.

MODERN SCIENCE has come to believe that the relation between the soul and the body is that between the musician and his harp, which was Socrates' simile. Instead of the body being rebuilt once in seven years, so far as the instrument of thought is concerned, it may be practically rebuilt once in seven weeks. Indeed, many particles of it, in times of intense mental excitement, may be worn out by almost daily intense emotions and fiery excitements. A writer on nervous diseases speaks of the consumption of a pint of red blood in twenty-four hours. From the layman's viewpoint this may seem like an exaggeration; but one thing is certain—while man may rebuild his skeleton once in seven years, and therefore have ten bodies during his lifetime, he may have had a hundred different brains, and yet the "I" remains permanent. Man is not a body, but a soul that uses a body as an instrument with a thousand delicate strings. Sixty years have come and gone for some of you, and you have had many, many different harps built and worn away, and yet the "I" remains "I".—*Hillis.*

LINES

On leaving a room where the writer had been a sufferer for six months: May, 1918. He entered into rest within the year.

O Wonderful Winter, I bid thee farewell;
What thou hast revealed is beyond me to tell,
For the great things are small and the small things are great
At the end of the road, by Eternity's Gate.

O Wonderful Winter, outpoured is thy sand,
And the song of the turtle is heard in the land;
But the marvel remains! or early or late
Was love standing by at Eternity's Gate.

O Wonderful Winter, what mysteries lay
In the silences long of thy night and thy day,
When the Highest came down by the bedside to wait
With His child, on the road to Eternity's Gate!

THORNTON FLOYD TURNER.

Church Calendar



April 1—Tuesday.

" 6—Fifth (Passion) Sunday in Lent.

" 13—Sixth (Palm) Sunday in Lent.

" 14—Monday before Easter.

" 15—Tuesday before Easter.

" 16—Wednesday before Easter.

" 17—Thursday before Easter.

" 18—Good Friday.

" 19—Saturday. Easter Even.

" 20—Easter Day.

" 21—Easter Monday.

" 22—Easter Tuesday.

" 25—Friday. St. Mark, Evangelist.

" 27—First Sunday after Easter.

" 30—Wednesday.

CALENDAR OF COMING EVENTS

April 22—Pittsburgh Dioc. Conv., Trinity Church, Pittsburgh.

" 27—Southern Ohio Dioc. Conv., Christ Church, Springfield.

" 29—Arizona Dioc. Conv., Grace Church Tucson.

" 30—Montana Dioc. Conv., St. James' Church, Bozeman.

MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (in Eighth Province).

CHINA

HANKOW

Miss H. A. Littell (address direct: St. James' Rectory, West Hartford, Conn.).

Rev. E. L. Souder.

SHANGHAI

Rev. T. M. Tong.

CUBA

Rt. Rev. H. R. Hulse, D.D. (during May).

JAPAN

TOKYO

Rev. C. F. Sweet.

LIBERIA

Rev. Dr. N. H. B. Cassell.

Ven. T. A. Schofield (in Sixth Province).

THE PHILIPPINES

Miss M. P. Waterman.

WORK AMONG THE NEGROES

Mrs. A. B. Hunter (during April).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

HORACE R. CHASE, camp secretary of St. Andrew's Brotherhood at Camp Wheeler, Ga., has been transferred to Camp Gordon, Ga., owing to the closing of the former camp.

THE address of the Rev. ISAAC DAWSON has been changed to 2437 Tenth avenue, East Oakland, California. Mr. Dawson is now rector of the Church of the Advent, East Oakland.

THE Rev. S. GLOVER DUNSEATH has resigned the rectorship of St. Paul's Church, Jersey City. In war service for some months, at present he is attached as chaplain to the American Headquarters in Paris.

THE Rev. H. P. LEF. GRABAU, who has been with the Y. M. C. A. as religious work director of the Tidewater District of Virginia, has taken work with the City Mission of Philadelphia. His address is 1913 North Park avenue.

THE Rev. HERBERT A. GRANTHAM has accepted a call to the rectorship of Christ Church, East Haven, Conn.

THE Rev. ALFRED S. LAWRENCE should now be addressed at Concord, N. C.

THE Rev. JOSEPH LYONS MEADE, locum tenens at the Church of the Ascension, Wyoming, Ohio, has resigned to take effect April 30th.

THE Rev. SETH ADONIRAM MILLS has accepted a call to the rectorship of Christ Church, Durham parish, Maryland, diocese of Washington, and will enter into residence shortly after Easter.

THE Rev. JOHN MITCHELL PAGE, who spent the winter in war service as chaplain of the base hospital at Camp Sherman, Ohio, has received honorable discharge and returned to take charge of the Chapel of St. John the Divine for faculty and students of the University of Illinois. His address is 606 E. Daniel street, Champaign, Ill.

THE Rev. LUTHER PARDEE asks that after Easter mail intended for him be addressed to 4064 Oakenwald avenue, Chicago.

THE Rev. GEORGE ALEXANDER PERRY, JR., has been unanimously called to the rectorship of Christ Church, Schenectady, N. Y., and expects to take charge of his new parish about the first of June.

THE Rev. WILLIAM PORKESS, rector of St. Stephen's Church, Wilkesburg, Pa., was recently elected president of the Pittsburgh Ministerial Association, one of the largest organizations of ministers in the country.

THE Rev. ROYAL K. TUCKER has received his discharge from the service, and his address is now 205 South Dearborn street, Mobile Ala. Mr. Tucker has been making a number of addresses on the Experience of a Chaplain and is planning a second itinerary in the Albany district, from which his regiment came.

THE Rev. EDWARD S. WHITE may be addressed at 4656 N. Central Park avenue, Chicago.

ORDINATION

PRIESTS

LEXINGTON.—On St. Matthias' Day, February 24th, in St. Andrew's Church, the Rev. E. E. HALL was ordained to the priesthood by the Rt. Rev. Lewis W. Burton, D.D., assisted by the Rev. George H. Harris, the Rev. John Gass, and the Rev. A. H. Marshall. The candidate was presented by the Rev. George H. Harris. The sermon was preached by the Rev. John Gass. The Litany was said by the Rev. A. H. Marshall; Holy Communion was celebrated by Bishop Burton; the post-Communion service was taken by the Rev. H. P. Manning. Special music was rendered very acceptably by the large vested choir present, the organist on this occasion being Mrs. Ada Perry, the wife of the Rev. R. N. Perry of Wilson, N. C.

The large congregation present filled the church, and remained throughout the entire service. The service was unique in that it was attended by all the ministers of the colored churches of the city, with but one exception.

The Rev. Mr. Hall is in charge of St. Andrew's, Lexington, and is missionary to the colored people of the diocese of Lexington.

NEWARK.—Recent ordinations to the priesthood have been: The Rev. HUGH W. DICKINSON and the Rev. CHARLES J. CHILD, by Bishop Lines; the Rev. PERCY RITTE DECKENBACH and the Rev. RAYMOND LEEDS SCORFIELD by Bishop Stearly.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

BARNES.—At St. Luke's Hospital, St. Louis, Mo., March 20th, JOHN ALLING, son of the Rev. and Mrs. George L. BARNES, of Jefferson City, Mo., aged eleven days.

GREGG.—At Jacksonville, Florida, on April 5th, SARAH BENEDICT, widow of the Rev. Thomas N. Benedict, Ottawa, Ill.; also of the Rev. Frank M. GREGG, Chicago, Ill., in the 86th year of her age.

HUBBARD.—Entered into the rest of Paradise on the morning of March 13th, at her home in Brooklyn, N. Y., ELIZABETH DAVIES, widow of the late Rev. Isaac G. HUBBARD of the diocese of New Hampshire. The funeral was held from Union Church, West Claremont, N. H., the Rev. Wm. E. Patterson and the Rev. George Huntington officiating.

"The ornament of a meek and quiet spirit which is in the sight of God of great price."

TURNER.—Entered into life eternal at the Rectory, Larimore, N. Dakota, February 18th, ELIZA JANE, widow of the late Rev. Charles TURNER.

"Blessed are the dead who die in the Lord."

WALKER.—In Cromwell, Conn., April 9th, the Rev. WM. BOHLER WALKER, in the 67th year of his age.

"I heard a voice from heaven, saying unto me, Write, from henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors."

WHITNEY.—Somewhere in France, October, 1918, ORLA W. WHITNEY, only son of Heston Whitney and Annie Elizabeth Whitney, his wife, of Burnet, Texas, and grandson of the late Eben W. Whitney of Glassboro, New Jersey, and nephew of Mrs. E. Gaines Nock of Glassboro. A brave young lad, who volunteered when duty and his country called.

"Greater love hath no man than this."

"Receive him, O Lord, with Thy gracious love and mercy, and let light perpetual shine upon him." Amen.

WANTED

POSITIONS OFFERED—CLERICAL

CATHOLIC PRIEST WANTED.—HE MUST be young, single, fond of work, and thoroughly equipped in modern Sunday school methods and work amongst boys. Position offered, junior curacy in a Boston parish. Address G. PHILIP WARDNER, Esq., 70 State street, Boston, Mass.

YOUNG UNMARRIED PRIEST WANTED as curate at St. Paul's, Akron, Ohio. Also wanted, a deaconess. Address the Rector.

POSITIONS WANTED—CLERICAL

CLERGYMAN JUST RETURNED FROM a year's service as an infantry officer in the A. E. F. desires to correspond with parish seeking a rector, or with school wanting a teacher. Address LIEUTENANT, care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN DESIRES POSITION IN Church school. Capable, musical, widely traveled, has taught. Correspondence invited. Address COLLEGIAN, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN WITH TWENTY YEARS OF successful service desires a new charge. References will be given. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, MARRIED, SEEKS NEW field of work. Possesses no unusual ability, talents, or gifts. Address MEDIOCRE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST WANTS GOOD parish or general missionary work. First-class references. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF TWENTY-FIVE YEARS' EXPERIENCE desires work on Catholic lines. East preferred. Address LECTOR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, WHO LIVED WITH OUR BOYS at the front, just returned, desires rectorship. Address CONSECrated, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY WANTED FOR SUMMER. Address Rev. E. J. BATTY, Howe School, Howe, Ind.

POSITIONS OFFERED—MISCELLANEOUS

STUDENT NURSES WANTED IN A WESTERN Church hospital. Allowance of money given after first month in addition to maintenance from entrance. Graduates eligible for State registration. Address HOSPITAL, care LIVING CHURCH, Milwaukee, Wis.

IN SMALL CHURCH HOME—LADY wanted to superintend kitchen and teach cooking; communicant preferred; private room, board, laundry. Small salary. Address Box 23, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES position. Prefer to play on trial. Recommendations A 1. Good teaching field essential. Address Mrs. Doc., care LIVING CHURCH, Milwaukee, Wis.

NURSE WANTED FOR INSTITUTION IN country; good home, fair salary; personal interview required. Address Nurse, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ST. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-choirmaster (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—over 300 pieces. Trained by Tertius Noble, York Minister, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address Wm. GREEN, St. Paul's Rectory, via Napoli 58, Rome, Italy.

WIDOW, WITH TWO CHILDREN, BOYS, desires position as matron or housekeeper in boys' school or Church institution. Correspondence solicited. References gladly given. Address Widow, 2018 Mt. Royal Terrace, Baltimore, Md.

CATHEDRAL-TRAINED ORGANIST AND choirmaster desires change of position. Recitalist. Expert in training of boy or mixed choir. Communicant. References. Address PRECATOR, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIR-master, Churchman, A.A.G.O., excellent references, recently discharged from the army, at liberty to accept position. Address A. A. G. O., 58 North Fifth avenue, Long Branch, N. J.

GRADUATE NURSE OF EXPERIENCE, FOR change of work, desires care of semi-invalid, elderly lady, or position in old ladies' home. Reference required. Address LAROM, care LIVING CHURCH, Milwaukee, Wis.

STUDENT, SENIOR AT UNION COLLEGE, Schenectady, desires position for summer as tutor. Specialties: languages and mathematics. Address ARTHUR D. GREENE, 22 Gillespie street, Schenectady, N. Y.

CLERGYMAN'S DAUGHTER AVAILABLE for position as companion or for tutoring. Address M. M. C., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—RECENT CONTRACTS show smaller two manuals and monumental four manuals. We use like materials, solidity of frame, console, etc., in both large and small. Austin organs are built throughout as well as an organ can be built. Organs being largely preferred as memorials to soldiers and sailors as indicated in big Austin four manual for memorial building Melrose, Mass. The AUSTIN ORGAN Co., Hartford, Conn., will give detailed information to those interested.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift soles, \$12 upward. English silk robe and veil, \$15, \$20. Address Miss MACKELLIE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES: Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, New York.

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PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

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ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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THE PENNOXER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOXER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

SUMMER CHOIR SCHOOL

A PRIEST WITH YEARS OF EXPERIENCE as school teacher, choirmaster, rector, and archdeacon, is now located in the dry, high, health giving climate between the Bighorn Mountains and the Yellowstone Park in Wyoming, and is prepared to take a limited number of boys for the summer, giving them instructions in music and such school subjects needing special work. Boys must bring recommendations from their rectors. For particulars address the Rev. WILLIAM H. HAUPT, Deaver, Bighorn County, Wyo.

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SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

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TRAINED NURSE OWNING AN EXCEP-tionally fine large country home would like a few permanent or summer guests. Prices \$10 to \$25. Send for booklet. Address Box 88, Towanda, Pa.

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REAL ESTATE—NORTH CAROLINA

"If there were one among us who had heard That Leonard Eubank was come home again, The day would be a joyous festival; And those two bells of ours, which there you see— Hanging in the open air—" —Wordsworth.

"The gods make this a happy day!" —Shakespeare.

There are birds and apple-blossoms in the mountains now, befitting the season.

Homes and lands in the mountains of the South. CHARLES E. LYMAN, Asheville, N. C.

PUBLICATIONS

THE SOCIAL PREPARATION, QUARTERLY of the Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of Church and Religion. Fifty cents a year. Stamps or coins. Address UTICA, N. Y.

MAGAZINES

EVERY CHILD'S, \$1.50 a year; trial copy for 3 three-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

ROAD SIGNALS

SAFETY FIRST SIGNALS, FOR DANGER-ous curves, garage exits; signals for lodge approaches. All-steel, electric or non-electric, automatic. Write to SAFETY ROAD SIGNAL COMPANY, Asheville, North Carolina.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DeC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

CATHEDRAL OF SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago.

5 minutes from Loop—Madison street cars.

Easter Day: Holy Communion, 6:30, 7:30, 9:15, 11. Sermon at 11 A. M., Bishop Griswold.

May 4, 11: Preacher, the Rev. Leicester C. Lewis.

MEMORIAL

ROBERT WADDINGTON GRANGE, D.D.

The members of the Clerical Union of the diocese of Pittsburgh desire to record their appreciation of the character of the Rev. ROBERT WADDINGTON GRANGE, D.D., who entered into Paradise January 9, 1919; and also to express their sympathy to the members of his family.

He was a member of the Clerical Union from its inception and attended the meetings regularly until he was prevented by reason of failing health. He was respected by all regardless of their school of theology. His unfailing courtesy, genial humor, and quiet dignity made him popular with all the members, and especially with the younger clergy. His freedom from sham and the humility which he manifested upon many occasions made his presence charming and wholesome. He stood for the best type of Anglican Churchmanship—loyal to the Church, ready to concede that there may be many sides to a proposition, willing to believe that there is an ever-increasing unfolding of the revelation of God. Christian Truth was to him unchanging; but man may grow into an increasing knowledge of that truth.

For the presence of Dr. Grange among us we thank God. To the members of his family we extend our sympathy, trusting that God may send to them comfort and strength in the time of their bereavement.

On behalf of the Clerical Union,

JOHN HEBER McCANDLESS,
GEORGE BRINKERHOFF RICHARDS,
RUDOLPH EDWARD SCHULZ.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH).
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Longmans, Green & Co. New York.

Father Stanton's Sermon Outlines, from His Own Manuscript. Second Series. Edited by E. F. Russell, M.A., St. Alban's, Holborn. \$2.00 net.

A Little Book for Mothers and Sons. By Nora Brodie Thornhill. \$1.00 net.

George H. Doran Co. New York.

Man and the New Democracy. By William A. McKeever, Ph.M., LL.D., University of Kansas, Author of *Training the Boy*, *Training the Girl*, *Psychology and Higher Life*, *Farm Boys and Girls*, etc. \$1.35 net.

North of England Newspaper Co. Darlington, England.

Quakerism and Industry. Edited by J. E. Hodgkin. \$1.60 net.

PAMPHLETS

Church Missions Publishing Co. Hartford, Conn.

The Pilgrimage to God and Other Outlines for Meetings and Conferences on Prayer and Bible Study. Soldier and Servant Series. 25c net.

From the Author.

A Memorial of Three True Lives. By Ralph M. Harper, Rector of St. John's Church, Winthrop, Mass.

The Higher Life. By the Rev. Leon Frank Haley, Preached at Church of the Incarnation, Great Falls, Mont., March 16, 1919.

Prayers Set Forth for the Daughters of the King. By the Rt. Rev. Charles Fiske, D.D., LL.D., Bishop Coadjutor of Central New York, February, 1919.

ENGLISH ARMY CHAPLAINS AWAITING DEMOBILIZATION

Which Is Unduly Delayed—Aid for East London Poor — Music in the Service—Ecclesiastical Commissioners

The Living Church News Bureau }
London, March 20, 1919 }

HERE is a widespread feeling of dissatisfaction among army chaplains concerning the inexplicable delay in their demobilization.

It is pointed out that, although over two million men have returned to their homes since the armistice, only about 500 (out of 2,000) Church of England chaplains have been released. There is a sufficient number of voluntary chaplains to meet the needs of the armies of occupation, but there are hundreds of "involuntary" chaplains still in the garrisons and camps in this country engaged in more or less trivial occupations, who could well be spared to return to their parishes. It is to be hoped that after the splendid service of these devoted men during the many months of warfare—a service which has called forth the highest commendation from the army authorities—the Chaplain-General will do all in his power to remove any cause of complaint now existing among them, and find some way of expediting their demobilization. The "call" to parochial work is strong and insistent just now, and abundant opportunities await the return of those good priests, who did not hesitate to offer their services at the time of their country's need.

INDUSTRIAL UNREST

The present industrial unrest is giving rise to much gloomy foreboding among that

large section of the community who had hoped for a return to more peaceful conditions. In response to the suggestion of the Archbishop of Canterbury and York, last Sunday was observed in all churches as a day of special prayer to Almighty God for a righteous settlement of the grave problems under consideration by the coal commission. The report of the commission is awaited with anxious interest, for upon the reception of this by the miners will greatly depend the attitude of other sections of the labor world. It is hoped that reasonable counsels will prevail among both employers and employed, and that the organized industries will defer any further settlement of their grievances until peace has been actually signed.

THE POOR OF EAST LONDON

The Bishop of London is always at his best when pleading the cause of his poor people in the East End of London. The experience gained during his sojourn among them, as head of the Oxford House Mission, has given him a first-hand knowledge of the lives and needs of the workers, such as few other prelates, or, indeed, the parish priests working in their midst, can lay claim to. In speaking last week at the annual meeting of the East London Church Fund, Dr. Ingram made an earnest appeal for increased support for this good work. He desired to make it possible for adequate and fair opportunities to be given to everyone; but the East End child, he said, had never had that fair chance yet. "Why," said the Bishop, "should not the Whitechapel boy rise to be Archbishop of Canterbury?" He maintained that this was not outside the bounds of possibility if the Whitechapel boy

were properly educated. The Bishop paid a high tribute to the many brave souls, men and women, who were devoting their time and energies to bringing a little joy and brightness into the drab lives and surroundings of the dwellers in the East End. It is satisfactory to learn from the report of the East London Church Fund that, in spite of the difficulties of the times, no urgent demand has been refused for lack of means, and no really important grant has had to be withdrawn.

MUSIC IN THE SERVICE

Mr. Sidney H. Nicholson, who succeeded Sir Frederick Bridge on his retirement from the post of organist at Westminster Abbey at the beginning of this year, is speedily making his influence felt in London, as he did in Manchester previously. He is keen in the direction of an improved rendering of the musical portions of the Church services, more especially with regard to congregational singing. Mr. Nicholson has already addressed several gatherings of Churchpeople, and this week, at a meeting of the Choir Trainers' League, took the bold course of turning the meeting into an open choir-practice, concentrating on those parts of the service which are sung each Sunday and are not especially prepared beforehand, such as the General Confession, Responses, and Amen. In this connection Mr. Nicholson pointed out that insufficient use was made of unaccompanied unison singing in our churches. A choir or congregation which could not sing without the "support" of the organ could not, he maintained, really sing properly with the organ.

The desire for a simple and devotional setting of the *Te Deum*, in view of coming peace celebrations, is made apparent by much correspondence in the Church papers. The Plainsong school naturally advocates the adoption of its own proper melody, known as the Ambrosian. There is much to be urged on behalf of this grand setting of the Church's hymn of praise, and, with intelligent instruction, little difficulty should be experienced in attaining to a good rendering. But if the Ambrosian *Te Deum* should be considered beyond the powers of the singers available, as in the case of small village choirs, there remain simple settings of the Gregorian Eighth Tone, well within the capabilities of the most ordinary choir or congregation. As regards Mass music, there is no disputing the fact that Plainsong lends itself to singing of a more reverent character, in keeping with the nature of this solemn service, while at the same time permitting the general worshipper to take his or her part in the great act of praise and thanksgiving. There can be no more pathetic spectacle than the great bulk of a congregation, with every desire to participate, remaining mute during the singing of an elaborate *Te Deum* or *Gloria in Excelsis* by a professional choir.

REPORT OF ECCLESIASTICAL COMMISSIONERS

The annual report and accounts of the Ecclesiastical Commissioners have been presented to Parliament this week, and, though there is little to call for special remark, the financial readjustments are interesting, especially in view of the criticism that has been levelled at the methods of the Commissioners in dealing with the funds at their disposal. The Commissioners have increased their war bonuses to poor livings from £20 to £40 for the present year, but the amount will be reduced to £30 in 1920, and will revert once more to £20 in the following year. The grants towards the stipends of assistant priests will be augmented to 20 per cent. now, and by 15 and 10 per cent. respectively in 1920 and 1921.

For the endowment of new districts, for meeting benefactions, and for other forms of permanent augmentation, the Commissioners have allocated £325,000, instead of £400,000 as in recent years. If future annual appropriations are limited to £325,000, it will be possible to provide for the carrying-out of new schemes of development.

MEMORIAL SERVICE FOR AMERICAN SERVICE MEN

At the suggestion of the English-Speaking Union, the Dean of Westminster has made arrangements for a memorial service for the American soldiers and sailors who have fallen in the war. This service will be held

at Westminster Abbey on Friday, April 4th, at noon, this date being the second anniversary of President Wilson's speech announcing America's entry into the war. A large and representative attendance is anticipated, including detachments of the American forces, and deputations from the American Embassy. There are also many prominent American and Anglo-American bodies in London likely to send representatives, such as the Red Cross, Y. M. C. A., the Pilgrims, etc., while it is hoped the American Ambassador and the American Consul-General will be present.

GEORGE PARSONS.

NEW YORK CHURCHWOMEN FORM PATRIOTIC LEAGUE

*Which May Become National—
Great Confirmation Classes—
Mass Meeting for Rights of
Greece*

New York Office of The Living Church }
11 West 45th Street }
New York, April 14, 1919 }

A NOTABLE conference and luncheon for patriotic women was held at the Biltmore Hotel on April 7th. About six hundred persons attended. Bishop Greer, Bishop Thomas, and Bishop Burch were present. The programme of addresses included The Call of the Country, by the Rev. Dr. Manning; The Dulness of Peace, the Rev. Richard T. Henshaw; The Spirit of Work, Mr. John Jay Chapman; The Church's Challenge to Churchwomen, the Bishop of Wyoming. Other speakers spoke of The Reality of the Need, and The Army and Citizenship. The notice of the meeting carried these important items:

"Last year you were busy with 'war' work. 'Next year will you be busy with 'peace' work?"

"Peace work is even more important than war work. Without peace work your war work will prove fruitless. Peace work is constructive: it builds up the civilization our war work helped to save."

After the speeches, on motion of Mrs. Herbert Satterlee, the meeting voted to organize a Churchwoman's League for Patriotic Service, and Mrs. Hamilton R. Fairfax was elected president.

It has been declared that such a league would be diocesan, working with and under the Bishop and clergy of the diocese. Such a league could be national, working in co-operation with other diocesan leagues for the social needs of those who are in want of a helping hand. Such a league would consist of a central committee appointed to direct the energies of the women into various channels. A general executive committee or council would be necessary to centralize the work. Dues of one dollar a year would cover central expense.

Among the things the league could do were enumerated: Continue service clubs for sailors as community centres. Make surgical supplies. Carry on educational work. Supply volunteer and professional workers for hospitals, schools, prisons, social centers, Church institutions, societies, city missions, etc.

The secretary is Miss Emie S. Day, 32 East Sixty-fourth street, New York City.

GREAT CONFIRMATION CLASSES

Many visitations and much routine business have engaged the attention of the

Bishop and Bishop Suffragan in the past fortnight. Bishop Burch confirmed the three largest classes of the year, each numbering more than one hundred candidates. These visitations occurred on Passion Sunday afternoon and evening and the following Wednesday evening. The churches visited were St. Bartholomew's, St. Philip's, and Grace Chapel.

MASS MEETING FOR RIGHTS OF GREECE

Celebrating the ninety-eighth anniversary of Greek independence, a mass meeting for the rights of Greece was held in Synod Hall on April 7th, under the auspices of the Committee on Relation to the Eastern Orthodox Church and the Anglican-Eastern Association. The hall was crowded and great enthusiasm prevailed. Bishop Darlington presided.

Addresses were made by Bishop Burch, Bishop Luther B. Wilson of the Methodist Church; the Rev. H. G. Mendenhall, the Rev. Charles B. MacFarlane, the Rev. Dr. J. B. Remensnyder, the Rev. Dr. Piera Mendes, the Rev. Dr. Joseph Silverman, and several Greek clergymen. The Greek Archbishop pronounced the benediction.

CHURCH CONGRESS

SINCE THE publication of the tentative programme of the Church Congress, the following changes have been made:

At the opening service of Holy Communion in the Cathedral of St. John the Divine, Bishop Greer will be the celebrant. He will also deliver the address of welcome at the Tuesday evening session. The Rev. Roland Cotton Smith, D.D., has been added to the list of speakers on Topic III. The Rev. E. S. Drown, D.D., will speak on Topic VI instead of Topic V, as first announced. All sessions except the special ones will be held in Synod Hall, Amsterdam avenue and 110th street.

WELCOME COMMITTEES

Reports from all over the country show that congregations are appointing welcome committees to greet and serve returning sailors and soldiers. The movement was inaugurated by the army and navy department of the Brotherhood of St. Andrew, the Y. M. C. A., Red Cross, War Camp Community Service, and the Federal Council of Churches are undertaking similar work.

NOTES

On Easter even Bishop Greer will dedicate a tablet memorial to Chester Winans, a former member of the Cathedral Choir School, who died in war service.

The annual meeting of the Cathedral League will be held on May 3rd, in Synod Hall.

DR. VAN ALLEN WILL VISIT EUROPE FOR Y. M. C. A. WORK

Outlines His Plans — More About Christian Science Litigation — Chapel Will Be Built at Rox- bury — Baseball Passes for the Clergy

The Living Church News Bureau }
Boston, April 14, 1919 }

FATEFUL bigotry and cheap jesting are responsible for most of the attacks upon the 'Y,' are the incisive words of Dr. van Allen, rector of the Church of the Advent, as he writes in this week's *Kalendar* to his parish, explaining the purpose and plan of his special trip abroad for the Y. M. C. A. He writes:

"Three months ago I was asked by the American Y. M. C. A. to go abroad under their commission for special service with the American forces overseas. It was a grief to me that heretofore my war work had to be done on this side of the Atlantic, and the invitation seemed a clear call of duty. The authorities of the parish unanimously approved my acceptance, and, with their wonted generosity, voted me six months' leave of absence, with salary, from May 1st. So now I expect to sail for France, D. V., early in May, to put myself at the disposition of the committee in Paris for such preaching and lecturing as they shall wish me to undertake. All details are to be arranged there; and I shall have the unwonted delight of being under orders, without responsibility for planning my own duties. I am especially glad to go in the 'Y' uniform, as showing my confidence in that great organization at a time when it has been much maligned and misrepresented.

I shall not lay aside the priestly character, however, and shall carry whatever is necessary for the administration of the sacraments, as need arises. During my absence Dr. Cabot will be in charge of the parish, and a third priest will assist in the work without additional charge on the parish treasury. I hope to revisit familiar scenes, and to see beloved faces; and if my cameras do their duty, you will share in all my experiences, next autumn, upon my return."

CHRISTIAN SCIENCE LITIGATION

The Boston papers this week have devoted much space to the great litigation now in court over the profits from *Science and Wealth*—I mean *Science and Health*!

In a leading editorial the *Boston Herald* clearly states the issue:

"The dispute which has arisen in the ranks of Christian Scientists, and which will presumably go before the courts for settlement, promises to prove sensational. One interest has retained the services of Charles E. Hughes of New York, of Sherman L. Whipple of Boston, and of an eminent lawyer from Chicago. On the other side will appear Gen. Frank S. Streeter of Concord, N. H., long identified with Mrs. Eddy's litigation, and Mr. William G. Thompson of Boston. The real issue is whether the trustees of the publishing society have the power to proceed regardless of the board of directors of the Christian Science Church, or whether the managers of the publishing enterprises are subordinate to the general supervisory power of the organization. This question of power between two sets of trustees relates to a publishing company that is making a profit of \$1,000,000 a year."

John V. Dittmore, one of the defend-

ants, last week filed an answer in the Supreme Court. The action is brought by the trustees of the Publishing Society against the board of directors of the First Church of Christ, Scientist, and others. Mr. Dittmore says that the by-laws of the Church, as administered by the directors, are the supreme authority, controlling all departments, including the publishing society; that the alleged disloyal attitude of the trustees of the publishing society has been known for a long time by the directors and that a majority of the directors had been influenced by the trustees in combination with the editor of the *Christian Science Monitor*, and by charges of mismanagement. He also says the *Monitor* circulation has been misrepresented, that its management has been extravagant, especially in foreign service, having paid as high as \$21,000 in one month for matter largely rewritten from London daily papers. He admits an increase in the income from the sale of certain periodicals but claims that was due to the increase in prices of from 50 to 100 per cent. and that that burden was borne by the subscribers, who are mostly members of the Church.

PROPOSED CHAPEL AT ROXBURY

The Rev. Kenneth R. Forbes, rector of St. James' Church, Roxbury, raises some helpful questions on church architecture in announcing an offer of \$1,000 to St. James'. He writes to his people:

"I think that all of us have at times regretted the great size of our beautiful church—times when congregations were inevitably small—and wished that it were possible to have, as it were, an elastic church building, small when we were small in number, large when we were sufficient to fill it. Just such an elastic building has now become possible.

"Mr. Thomas Forsyth, whose gift of the baptistery and beautiful windows is a joy to us all, has now made the offer of \$1,000 toward the construction of a chantry-chapel in the side aisle of the church at the head of which the baptistery stands. This chapel will be separated from the church by parti-

tions of leaded glass, will have its separate entrance from outdoors, and will be heated independently of the church. The partitions will be moveable, so that on necessary occasions the chapel can be thrown open into the body of the church.

The chief merit of the proposed chapel will be its great utility. In it we can hold all our services at which the attendance is small—early Sunday morning services, week-day services, and many of the special services of Lent. Much light and heat will thus be saved. Another great advantage the chapel will give is the possibility for the first time of a church open every day and all day for rest, prayer, and meditation. The chapel will be open in this way, having its own separate entrance, with almost no expense of heating. The cost, exclusive of furniture, will probably be between \$2,000 and \$3,000. Our vestry has voted that every dollar of the Easter offering this year above \$500 shall go toward the building of this chapel."

BASEBALL PASSES FOR THE CLERGY

Few clergymen in Greater Boston realize that they are welcomed guests at all the big league games in Boston. Instead of the unwritten invitation the president of the Boston National League Baseball Company, George W. Grant, has sent out the following courteous printed invitation:

"The Boston National League Baseball Club will continue its former policy of extending the courtesies of Braves Field during the championship season to all clergymen of Greater Boston. Your personal card presented at the press gate will be quite sufficient for admission with payment of war tax at time of each admission."

SERVICE CLUB AT REVERE BEACH

The Cathedral Service Club, according to Dean Rousmaniere, will again be opened this summer at Revere Beach.

BISHOP LAWRENCE AT ADVENT CHURCH

Bishop Lawrence administered confirmation at the Church of the Advent on April 6th. It was the first public service in Boston for the Bishop since he became ill several months ago and the second public service since he returned from the South. A large congregation was present.

RALPH M. HARPER.

THE PHILADELPHIA LETTER

The Living Church News Bureau }
Philadelphia, April 14, 1919 }

WELCOME COMMITTEES

A MOVEMENT was started some time ago to form in the parishes of the diocese committees to welcome returned soldiers and sailors. Many parishes already have such a committee, but the Brotherhood of St. Andrew is behind the movement to establish a committee in every parish, and where they are already in existence to widen the scope of their work. The Brotherhood is practically making an employment bureau of itself to help, where there is need of it, all service men to find suitable employment, and make the transition from military to civil life as easy as possible. One of the gratifying results of the every-member campaign is the number of people in the parishes who are coöperating with the Brotherhood, and have "signed up" for this form of service.

THE DOWNTOWN PROBLEM

The Presbyterians of this city have recently inaugurated what is called a "New Era Downtown Mission Drive". It has for its purpose the evangelization of the people

living in the oldest section of the city, which is now largely given up to business and to the foreigner. The field is recognized as the most difficult in the city's limits, and has comparatively few churches. Our own communion has been very slow to relinquish its work in this old district, and it is a matter of pride that we are represented there by fifteen churches and chapels.

There is a possibility, that with the whole power of the presbytery of Philadelphia behind it, the new movement may have far-reaching results.

PALM SUNDAY

The use of palms is becoming more and more a part of the observance of the "Sunday next before Easter". Probably more parishes used palms last Sunday to decorate altars and to hand to worshippers than ever before in the history of the diocese. Time was when the introduction of the palm into a church was looked upon with dislike, but happily that feeling has now passed away. Will the time come too when the Gospel for the day will be the record of the triumphal entry into Jerusalem?

CHARLES A. RANTZ.

CHICAGO CLERGY PETITION FOR GREEK DEMOCRACY

*In Cable to President Wilson —
Boys' Work in Epiphany Parish
—Empty Attic Sale*

The Living Church News Bureau
Chicago, April 14, 1919

AT a luncheon of the clergy of the Round Table on Monday, April 7th, the Rev. W. B. Stoskopf presented the following petition which has been circulated by the loyal Greeks of the city for signature. The petition was received through the Rev. C. H. Demetry, D.D., one of the leaders of the Orthodox Greeks in Chicago. The petition was signed by the Suffragan Bishop and thirty-three of our clergy, and cabled direct to President Wilson.

"On this day (April 7th), the anniversary of Greek war of independence, during which Greek race rose against tyranny of Turks and initiated struggle for liberation of all Balkan peoples from Turkish brutality, and for which liberation United States of America contributed so generously, we, native born American citizens together with our fellow citizens of Greek descent who enjoy liberty equality in this great Republic, mindful of great and noble purpose which animates delegates of all democratic peoples of world at Paris, appeal to you, Mr. President, to effect on this day rehabilitation of entire Greek race under one flag, the race which for over 3,000 years has been constantly struggling for liberty and democracy. Civilized world owes a debt to Greek race. This is the most appropriate occasion to pay part of this great debt by giving freedom and uniting with mother Greece all descendants of those who have given us conception of political liberty and blessings of Democracy."

The Rev. Mr. Stoskopf, speaking for Dr. Demetry and his fellow Greeks, said that the emergency arose from the fact that some people moved by selfish interests were trying to influence the American delegates by false arguments against the union of the Greeks of Asia Minor and Northern Epirus with the free Greek nation. It would appear that certain Roman Catholic and Protestant missionaries in Asia Minor felt that their propaganda would be more successful under the yoke of the Turk than under the predominating influence of the Greek Church, and were urging that the unfortunate inhabitants should be abandoned to the long endured and intolerable tyranny which would destroy their religion and threaten their very lives.

At the same meeting of the Round Table it was decided to have a general interchange of services of the clergy on Low Sunday. A motion to this effect was made by the Rev. C. A. Cummings, and unanimously carried. The chairman appointed a committee of clergy from the north, west, and south sides to arrange the schedule for the day.

REQUEST TO PARK RIDGE MISSION

Miss Mary Wilson, who died recently at Park Ridge, left \$10,000 in trust to Bishop Anderson for the benefit of St. Mary's Mission there, of which the Rev. C. A. Cummings is priest in charge. The money will come from the first funds received from the sale of real estate, of which Miss Wilson had considerable holdings. Miss Wilson had been a most generous contributor to the mission from its inception some twenty years ago.

BOYS' WORK IN EPIPHANY PARISH

The Rev. H. W. Prince, rector of the Church of the Epiphany, reports telling results attained by the boys' department of the parish. The internal management is vested in the boys themselves, and a working board of leaders has the necessary supervision. The rector is the boys' teacher in the Church school, assisted by Mr. Arthur Swan, the manager of the class. Their playground activities during the week are superintended by Mr. Roy Matthews. On Thursday afternoons the boys of the class assemble as a club in wood-work under direction of Mrs. Arthur Rogers Swan. They form also the boys' department of the Junior Auxiliary, directed by Deaconess Wilson. Part of the weekly work is taking the literature of the parish to institutions in the neighborhood. Two weeks ago an excellent exhibit of manual work was made at a diocesan meeting of the Woman's Auxiliary. The articles shown included toy beds, coat hangers, hammered brass plaques, a Bible stand, letter box, tea stand, and match safe. There are twenty-five members of the club, which originated in the Sunday school. The average attendance at school on Sundays is 22.

EMPTY ATTIC SALE

A year ago many kind and ingenious women from city parishes and missions held their first "Empty Attic Sale" for the benefit of St. Mary's Mission House. They rented an empty store in the down-town district, gathered the contents of hundreds of attics from city and suburbs, and put them on sale for several days. The results were extraordinary. The needy and the poor, and that eternal middleman, the Jewish proprietor of the second hand store, crowded to the sale and bought the supplies out. This year a similar sale took place within the loop. Everything, including the premises, was given for the sale, which began on Thursday and continued till Saturday. Fully fifty women acted as saleswomen and workers. The large building resembled a well-stocked department store before the sale began. In the windows were an unusual variety of wares, including all kinds of cast-off clothing, shoes, books, furniture, sewing machines, bric-a-brac, and what not. The amount cleared for St. Mary's was considerable. The scheme is good, economical, saves waste, works well everywhere, and might well become a settled institution. The officers of the sale were Mrs. Fred Ansley, general chairman, and Mrs. E. C. Berriman, and Mrs. C. Gertie Fellows, vice-chairmen.

NOTES

Perhaps if many other parishes and missions try the same expedient with the generous spirit that characterizes the vestry of Christ Church, Joliet (Rev. T. DeW. Tanner, rector), our Easter offerings will rank high this year. The members of this vestry have pledged themselves to give \$1.00 for every \$3.00 contributed by those outside their number.

The new organist and choirmaster at St. Paul's, Kenwood, succeeding Mr. Richardson, is Mr. Harold B. Simonds, a native of Massachusetts. Mr. Simonds was graduated at the New England Conservatory and completed his preparation in Paris. For seven years he was the music master at Pomfret School. He was called to St. Paul's from Old Trinity Church, Newport, Rhode Island.

The seven deaconesses of the diocese had their annual corporate Communion at St. Simon's Church, on the Feast of the Annunciation, Bishop Griswold being the celebrant.

H. B. GWYN.

WAR RECORD OF THE RED CROSS

THE AMERICAN RED CROSS WAR COUNCIL retired from duty on March 1st. In "a brief resumé of Red Cross war-time activities", the chairman of the council, Mr. Henry P. Davison, reported:

"During the past nearly twenty-one months the American people have given in cash and supplies to the American Red Cross more than \$400,000,000. No value can be placed upon the contributions of service which have been given without stint and often-times at great sacrifice by millions of our people.

"The effort of the American Red Cross in this war has constituted by far the largest voluntary gifts of money, of hand and heart, ever contributed purely for the relief of human suffering. Through the Red Cross the heart and spirit of the whole American people have been mobilized to take care of our own, to relieve the misery incident to the war, and also to reveal to the world the supreme ideals of our national life.

"Everyone who has had any part in this war effort of the Red Cross is entitled to congratulate himself. No thanks from anyone could be equal in value to the self-satisfaction everyone should feel for the part taken. Fully 8,000,000 American women have exerted themselves in Red Cross service.

"When we entered the war the American Red Cross had about 500,000 members. To day, as the result of the recent Christmas Membership Roll Call, there are upwards of 17,000,000 full paid members outside of the members of the Junior Red Cross, numbering perhaps 9,000,000 school children additional."

WAR CHAPLAINS AND CHURCH UNITY

THERE CAME on one day some weeks ago to the Secretary of the Commission of the Church on the World Conference on Faith and Order three printed papers from chaplains in different parts of the world, all recognizing that Christianity is real and vital and therefore manifestly one. The warring Churches should realize, as these chaplains do, the Secretary writes, that a divided Christianity is a false Christianity a hindrance to the manifestation to all men everywhere of their Redeemer. And it is time, too, that those who are weary of un-Christian controversies among Christians, and therefore take refuge in religious indifference, should realize that God is the ultimate Reality, one, infinite, eternal. The chaplains are humbly, courageously, hoping that God will let them teach us these lessons.

One of these papers was a pamphlet of 68 small pages in Italian by a Roman Catholic chaplain serving in Albania. The writer tells most simply, and therefore most movingly, of conferences among chaplains on the question, to them in the face of death all important, of Christian Unity and of their hope that the World Conference will remove the prejudices and jealousies and mutual ignorances which centuries of division have engendered among Christians so that their hearts may be set free to seek that unity which shall convict the world of Christ. The chaplains were a Roman Catholic, a Russian, a Greek, an Anglican, and toward the end a Lutheran prisoner.

Another paper, from England, told of the formation in the Church of England of an ex-chaplains' fellowship to carry home the lessons they have learned and try to stir the home Churches to proclaim Christ by their unity.

The third, from a Canadian Church of England chaplain, enclosed an address especially for Presbyterians urging reunion and printing in full the *ad interim* report in England signed by Free Churchmen and Anglicans offering the fact of the historic episcopate, without any theory, as the basis of reunion.

A fellowship similar to that in England is to be formed in the United States when a majority of the chaplains have returned.

CURRENT MISSIONARY EFFORT

QUESTIONS BEFORE the April 8th meeting of the executive committee of the Board of Missions were of far-reaching importance. One especially, which had to do with the Church's attitude toward the immigrant people in the United States, received the most careful consideration. A committee headed by Bishop Burch of New York met the executive committee at luncheon to go into this matter as thoroughly as time would permit. The result was that the executive committee recommended that the board create a bureau for work among the immigrant people, with a secretary in charge, and that an adequate appropriation be made to provide the running expenses.

In the Latin American field, the committee had a further report from the Bishop in charge of Santo Domingo, following up the report at the last meeting on the condition among the Church of England negroes in that Island. The Bishop reported that there were at least 20,000 of these negroes in the Republic and only one Anglican clergyman to minister to them. He asked an appropriation to send at least two additional men. The executive committee responded heartily, and assured the Bishop that upon presentation of proper credentials for these men, provision would be made for their support.

In Hankow, the Bishop finds it necessary to build several residences on our lot in the ex-German concession. He has the money in the field to do this. Permission was given to use money for this purpose up to \$15,000 gold. It is hoped that ultimately four dwellings will be built with this money.

AMERICANIZATION IN THE CHURCH

AMERICANIZATION is one of the chief notes in reconstruction, and Christian Americanization is the highest expression of this ideal. The Anglican and Eastern Association has tried for twelve years to develop the spirit of comity between Anglican and Orthodox Churches, and to promote friendly relationships. Under its auspices many conferences have been held, and joint meetings and services conducted. The services and conferences during the visit of the Metropolitan of Athens were the work of the Association, as were also the conferences on reunion with the Russian and Grecian Churches.

Communicants of both branches of the Church are eligible to membership at \$2.50 per annum, or associate membership at \$1.00. Both classes have the same privileges and all receive reports, but full members also receive special publications. The secretary of the association is the Rev. W. C. Emhardt, who resides at Newtown, Bucks County, Pa.

CINCINNATI CHURCHMAN FATALLY INJURED BY AUTOMOBILE

THE HON. STANLEY BOWDLE, ex-congressman, a prominent lawyer and a successful Bible class teacher for boys in Calvary parish, Clifton, Cincinnati, was fatally injured on Sunday afternoon, April 6th, being struck by an automobile while alighting from a street car. He died a few hours later in a hospital.

UNIQUE CONNECTICUT ALTAR

ST. JAMES' CHURCH, Westville, New Haven, Conn. (Rev. Frederick Sexton, rector), possesses a unique altar. Built by Thomas Cook in 1813 for Trinity Church, New Haven, it was given some years ago when changes were being made to St. James'. The front of the altar consists of large open wooden books, one of the Ten Commandments, and the other of the Lord's Prayer and the Apostles' Creed, resting



ALTAR IN ST. JAMES' CHURCH
WESTVILLE, CONN.

upon two similar closed books, bearing the titles The Prophets, and The Apostles. To the left and right of the open books, standing on their edge are similar books entitled The Law, The Prophets. The mensa consists of two closed books lying flat and inscribed Canons of the Church, and Church ornaments. This parish is probably the first in planning the erection of a new set of parish buildings, to form an incorporated company to raise the money, secure the site, plans, and erect the buildings, and finally, when the work is completed, to transfer the property in trust to the diocesan society, organized to receive donations and bequests. It is expected that work on the church, the first unit to be erected, will shortly be started.

COMMUNITY CHAPEL DEDICATED IN CALIFORNIA

THE CHAPEL of St. Mary the Virgin, Grossmont, San Diego county, Cal., used by the sisters and lay associates of the Order of the Incarnation, was dedicated on the Feast of the Annunciation. The day began with Holy Communion, followed at 10 o'clock by the service of consecration. Then followed a sung Eucharist, the father-general of the order, the Rev. Alfred K. Glover, being the celebrant. In the afternoon at a convocation of the order an address was given by the father-general on the origin and objects of the order, together with an account of the cost of building, and afterward vespers were sung. The guests at all four services entered heartily into the day's

devotions and were thankful over the completion and dedication of their rural chapel. The chapel is beautifully furnished with all proper ecclesiastical appointments, the latter being mostly gifts from all over the country from personal friends of the father-general. The organ was presented by Mrs. Agnes E. Chandler in memory of her deceased sister, and the altar candelabra by Col. Henry L. Watson, U. S. A., as a thank-offering. The land, convent, chapel, furnishings, organ, vestments and ornaments represent a cost of about \$2,000. The mother superior is Mother Teresa Frances.

DEATH OF PROF. C. J. COLCOCK

THE CHURCH throughout the South sustained a heavy loss in the death on the evening of March 31st of Professor Charles J. Colcock, head master in the Porter Military Academy of Charleston, S. C.

For thirty-four years Charles J. Colcock was a teacher in that widely-known Church school for boys. Except for a short period during which he was an instructor in Union College, from which he had been graduated, after completion of his schooling at the Holy Communion Church institute, as the Porter Military Academy was then known, the labor of his whole life was at the school from which he himself had gone out, of which he was so admirable a product, and to which he imparted so greatly of his own spirit.

The record, remarkable if not unique in the annals of education, is honorable in the highest degree to both institution and instructor, constituting an association indissoluble in the memory of a full generation of men and boys, and to be preserved always in the history of the school.

No teacher of his time was more completely and sympathetically master of his class-room than Mr. Colcock. His command of subject and student, and his power of holding them in contact, was extraordinary. He was truly a bridge of knowledge. Perhaps the secret of his genius was his own inveterate freshness of interest. Day after day and year after year he pursued the round of instruction and tilled the acre of knowledge, yet always he brought to the work the devotion and faith of an artist, giving it endless variety through his many faceted vision. Probably not one of the hundreds of boys who passed under his instruction does not hold in delighted recollection the soft pure play of light he cast upon even the most tedious lesson. He had a rare spirit of humor, expressed in gentle irony; his mind was rich and truly cultured; he had good taste and fine tact; he was retiring almost to the degree of shyness, but one of the most genial of companions, alert to every interest in life.

Mr. Colcock came of a distinguished family, and was himself an honored member of the Huguenot and Historical Societies, and a former vestryman of Old St. Peter's Church, and of the Church of the Holy Communion, Charleston, where the burial service was held. Besides a large gathering of friends, official representatives of the various bodies of which he was a member attended as honorary pall bearers, and the entire student corps of the academy afforded a military escort. A memorial sermon in review of his distinguished life-work will be preached in the Church of the Holy Communion at an early date.

CHAPLAIN McCORMICK AWARDED CROSS WITH SILVER STAR

CHAPLAIN BRIAN McCORMICK, son of Bishop McCormick, has been decorated with the *croix de guerre* by Marshall Petain for

gallant work in action during the fighting in the Champagne region last fall.

In a letter to his mother the young chaplain tells of the ceremonies accompanying bestowal of the decoration, but of his work at the front he writes not a word.

It is known, however, that last summer, while with the 15th Artillery in the Soissons sector, Chaplain McCormick buried the American dead, daily, often under shellfire, and aided greatly in identifying the dead in advanced positions.

"It may interest you to know," he writes, "that I have received my decoration of *croix de guerre* and was fortunate in getting one with a silver star. A plain one is a regimental citation, one with a bronze star is a brigade, and a silver star is a division citation. This was the best thing that was given, as they were for work in the Champagne (Battle of Blanc Mont Ridge, October 2nd to 12th), and we were acting as a separate division shock troops for the fourth French army.

"The ceremony was the first I have ever seen and was very thrilling. My citation came from Marshal Petain. There were several other officers in the regiment who received crosses and a couple of others got some silver stars and of course the regiment made a great fuss about it. What pleases me most was that my orderly got one. When I heard I was to get mine I said to the colonel that if I were entitled to it, so was my orderly, because he went everywhere with me and stuck to me like a coach dog—and sure enough he was cited and got his cross at the same time. I was surely pleased."

SUNDAY OBSERVANCE IN THE NAVY

SECRETARY DANIELS last month issued a far-reaching order covering Sunday observance and services in the Navy. Not only will authority be exercised aboard ship to secure regular Sunday services by chaplains, but where the latter are not available commanding officers will invite competent clergymen from ashore to come aboard and conduct services. The order follows:

"G. O. 456, March 15, 1919, Navy Dept.

"OBSERVANCE OF THE SABBATH DAY

"In order to insure a proper observance of the Lord's Day in the Navy of the United States, and to provide the officers and men with rest and recreation so essential to efficiency, the following order will be carried out:

"Hereafter all commanding officers and others officially concerned will see to it that aboard ships and on shore stations to which they are attached, no work of any character whatsoever is performed except works of necessity.

"This order will be construed as embracing target practice and drills of every character, inspection of ship and crew, clothing inspection, issuing of small stores, and all other ship activities that violate the letter and spirit of this order.

"No vessel of the Navy shall begin a cruise on Sunday except in case of emergency.

"In order to insure the regular performance of divine services aboard the vessels of the U. S. Navy, and at shore stations, it is further ordered that in no instance shall secular work be allowed to interfere with the holding of divine services, and that every possible assistance and encouragement be given our chaplains in the conduct of such services. A suitable compartment or room shall be designated for this purpose, and properly rigged for the occasion, and orderly quiet be maintained

throughout the ship during divine services. The ship's band shall always be made available for use at divine service.

"When there is no chaplain attached to his ship or station, the commanding officer will arrange for and give every possible assistance to any naval chaplain in squadron, or adjacent, or available who might be able to come aboard for such purpose. In case it is impossible to secure the services of a regular navy chaplain, it is directed that commanding officers, when practicable, invite competent clergymen from ashore to come aboard and conduct religious services."

WORLD CONFERENCE COMMITTEE IN ENGLAND

A REPORT FROM the sub-committee of the Commission on the World Conference on Faith and Order now visiting ecclesiastics abroad states that they have met the Archbishop of Cyprus in London, and he has promised to recommend to his synod to accept the invitation to participate in the World Conference. There has been a good deal of late in Greek papers published in Alexandria, Egypt, and in New York, about the increasing interest of the Eastern Or-

thodox Churches in reunion, especially with the Anglican Communion, and of late with the Armenians.

DEATH OF REV. W. A. WASSON

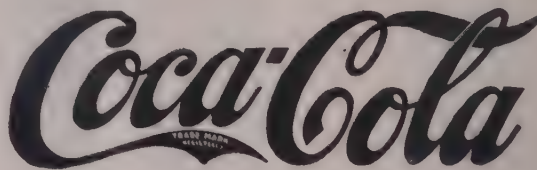
THE REV. WILLIAM A. WASSON of the diocese of Long Island died at St. John's Hospital, Brooklyn, on April 5th, at the age of 52 years. His death followed an operation.

The Rev. Mr. Wasson, a non-parochial clergyman, received his holy orders from Bishop Littlejohn in 1892 and 1893. Among the parishes he served were St. Stephen's Church, Milburn, N. J., and Grace Church, Riverhead, N. Y. Some years ago he gained considerable special attention through his advocacy of the cause of the anti-prohibitionists.

Funeral services were held on April 8th at the Church of the Good Shepherd in Brooklyn. Interment was in Woodlawn Cemetery, New York City.

DEATH OF REV. W. B. WALKER

THE REV. WILLIAM BOHLER WALKER, a non-parochial priest, died in Cromwell,



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Conn., on April 9th, in the 67th year of his age.

The Rev. Mr. Walker was born in Atlanta, Ga., in 1852, the son of Matthew Talbot Walker and Maria Louise (Bohler). Graduated from the University of Georgia in 1872 and from the Berkeley Divinity School in 1877, he was ordered deacon in the latter year by Bishop John Williams and advanced to the priesthood in 1878 by Bishop Beckwith. In 1878, also, he was married to Bessie Beecher Shew, in Middletown, Conn.

From 1878 to 1886 he was in charge of the Church of the Atonement, Augusta, Ga., first as deacon and thereafter as rector. For the following three years he was rector of Christ Church, Stratford, Conn., and in 1889 became rector of St. John's Church, Dubuque, Iowa. His longest rectorate was at Christ Church, Joliet, Ill., where he remained from 1892 till 1904, then returning to Georgia in Christ Church, Macon, till 1907. He was a missionary in Chicago for two years.

DR. CARROLL'S STATISTICS OF CHURCH GROWTH

DURING 1918, according to Dr. H. K. Carroll's report made for the *Christian Herald*, the churches made the smallest numerical gain of the present century—only 284,599. The cause of the smallness of the increase is believed to be the removal of large numbers of the more active clergy to act as army and navy chaplains during the war months. As the Church had an unduly large share of chaplains in national service her consequent suffering was disproportionately large, with a communicant decrease of 11,045.

The aggregate of Church members now reaches 41,565,908, distributed as follows: Roman Catholic, 3 bodies, 14,927,466; Methodist, 15 bodies, 7,579,311; Baptist, 14 bodies, 7,213,922; Lutheran, 16 bodies, 2,443,812; Presbyterian, 10 bodies, 2,259,358; Disciples of Christ 2 bodies, 1,511,160; Protestant Episcopal, 2 bodies, 1,072,321; Congregational, 815,396; Reformed, 4 bodies, 519,962; United Brethren, 2 bodies, 367,996; Evangelical, 2 bodies, 209,697; Evangelical Synod, 260,045; Eastern Orthodox churches, 472,794.

BEQUEST

MRS. SARAH K. COOK, a long time devout communicant of St. James' Church, Woonsocket, R. I., who died recently, bequeathed \$5,000 to the parish to be added to the fund for a new church and \$300 to the women's aid society.

MEMORIALS AND GIFTS

A PROCESSIONAL cross, given by Mrs. Wm. E. Webster to St. John's Church, Hartford, Conn., in memory of her husband, will be used for the first time on Easter Day.

AT A RECENT meeting of the vestry of St. John's Church, Hartford, Conn. (Rev. William T. Hooper, rector), announcement was made of the receipt of a \$1,000 liberty bond, from a member of the parish, to be added to the endowment fund.

GRACE MEMORIAL CHURCH, Grace, in the missionary district of Asheville, has recently been given a pulpit in memory of Mr. T. M. Kimberly, a former superintendent of the Sunday school. During the absence of the priest in charge, the Rev. W. S. Cain, the services have been taken by the Rev. Minor J. Peters, formerly in charge and beloved by all.

ALBANY

R. H. NELSON, D.D., Bishop

Salary Increases—A Memorial Pew—Services—Open Forum

THE COMMITTEE on the state of the Church (Rev. D. Charles White, chairman) presents the following honor roll of parishes and missions in the diocese, which have increased the salaries of their clergy since the diocesan convention last May: St. Andrew's, Albany; St. Paul's, Albany; St. Paul's, Bloomville; Good Shepherd, Elizabethtown; Trinity, Gouverneur; St. Mark's, Green Island; St. Mark's, Hoosick Falls; St. Augustine's, Ilion; St. Mark's, Malone; Zion, Morris; St. John's, Ogdensburg; Bethesda, Saratoga Springs; Christ Church, Schenectady; Trinity, Sharon Springs; St. Barnabas', Stottville; St. Paul's, Waddington; and St. John's, Cohoes. This is a remarkable showing and the committee are to be strongly congratulated upon the good work which they have accomplished.

THE VESTRY of St. John's Church, Ogdensburg, have declared pew No. 95, which was occupied by the late Mrs. Frederic Remington, a free pew in her memory. Mr. John C. Howard has offered to give a memorial tablet for the pew.

A SPECIAL patriotic service was held in Christ Church, Troy (Rev. George Carleton Wadsworth, rector), on Sunday morning, April 6th. The national anthems of the Allies were sung and the preacher was the Rev. Royal Kenneth Tucker, D.S.C., sometime chaplain of the 105th (Troy's Own) U. S. Infantry. His address made a profound impression on the large congregation. Chaplain Tucker, given the Distinguished Service Cross for meritorious and heroic service on the field of battle, was in all the engagements of the summer and autumn in which the 27th Division (New York N. G.) participated.

THE VERY REV. HUGHELL E. W. FOSBROKE, D.D., Dean of the General Theological Seminary, New York City, conducted a preaching mission in St. Paul's Church, Albany (Rev. Roeliff H. Brooks, rector), every night in Holy Week, except Saturday. The Maundy Thursday night service was in the nature of a Communion preparation service.

AN OPEN FORUM for a general discussion of the proposed League of Nations was held in St. John's parish house, Ogdensburg, on March 20th under the auspices of the men's club of the parish. The meeting was largely attended and a number of prominent persons participated.

ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bishop
EDWIN WARREN SAPHORE, Suff. Bp.
EDWARD THOMAS DEMBY, Suff. Bp.

Timely Addresses in Arkansas

THE REV. A. W. S. GARDEN, secretary of the Province of the Southwest, has visited nine of the larger towns in this diocese in the past few weeks, speaking to the Woman's Auxiliaries to the Board of Missions. In

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all of his addresses to women he has emphasized the thought that the Woman's Auxiliary is the Red Cross of the Church. One practical suggestion was at once developed in an organization of the women of the parish in Newport into ten Woman's Auxiliary units, of ten women each, each unit to work under a third leader, and to undertake a tenth of the whole programme of work. At the men's meetings before the Churchmen's clubs, Mr. Garden has laid great stress on the individual responsibility of the men in making the Church effective before the threatened dangers of Bolshevism and anarchy.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Lenten Services—The Brotherhood

THE UNITED SERVICES of the San Francisco parishes have been well attended notwithstanding the unusual amount of rain which has marked some Wednesday evenings. They are held in different parishes, alternating from one part of the city to another each week, and the offerings for Church extension are pooled and credited to the different parishes on their apportionment. The adjoining parishes of All Saints' and the Incarnation joined their choirs at All Saints' and Dean Thackeray of the San Francisco Convocation was the preacher. The Bishop preached at Trinity Church. The closing service was at Grace Cathedral on April 17th.

Daily noon-day services have been held in the Chamber of Commerce building, with speakers from all Christian bodies, under the auspices of the Brotherhood of St. Andrew and ably arranged by the president of the local assembly, Mr. George Andruss.

THREE BROTHERHOOD men, Mr. Fred T. Foster, Mr. Harmon D. Jones, and Mr. E. D. Williams (the latter of the Los Angeles Assembly), have done faithful war work in encampments in the diocese. Mr. Foster is expecting to leave soon for work with the army of occupation in Germany.

THE BROTHERHOOD are entering with vim into the advance programme, and have arranged for men's meetings at each of the three convocations early in May, when the welcoming campaign will be elucidated and the parish plan explained to representatives of the various parishes. A week-end retreat is also planned for the near future.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Book List—Summer School—Mission Study

THE APRIL BULLETIN of the General Theological Library contains a selected list of books for devotional reading, compiled by the Rev. Charles M. Addison, rector of St. John's Church, Stamford.

THE FIRST annual session of the Connecticut Summer School of Religious Education will be held at the Connecticut College, New London, from June 25th to July 2nd.

A VERY ENTHUSIASTIC Mission Study class has been carried on by the Girls' Friendly Society of St. John's Church, Hartford, during Lent. Our Church and our Country was the subject studied and the result has been a more intelligent loyalty and interest in these two on the part of the members.

NEWARK

EDWIN S. LINES, D.D., Bishop
W. R. STEARLY, D.D., Bp. Coadj.

The Ministry of Healing—A Reconstruction Pastoral—Clergy Bonus Fund

THE CHURCHES of Hoboken combined choirs and congregations at St. Paul's

Church last Wednesday evening for a conference on the ministry of healing led by the Rev. Henry B. Wilson, director of the Society of the Nazarene. As a result, intercessions for the sick are being introduced among guild members. Following similar work at St. Paul's Church, Englewood, a large group of intercessors has been organized and prayers for the sick are held regularly. At these group meetings a short conference is held upon some aspect of the healing ministry. Groups of this character have been organized recently in many parishes in the South and West, with satisfactory and often astonishing results.

THE CLERGY BONUS FUND recently projected by the Church Club of the diocese of Newark has become operative. Under the system, clergymen who have a stipend of less than \$1,200 are to receive a bonus during 1919 of twenty per cent. of their salary. Those having from \$1,200 to \$1,499 will receive a bonus of fifteen per cent., and those having from \$1,500 to \$1,999 a bonus of ten per cent. The bonus will be paid in two installments, six months apart.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Anniversary—New Church Building at Riverside

THE REV. MORGAN ASHLEY, rector of Christ Church, Bordentown, celebrated the eleventh anniversary of his ordination to the priesthood on April 2nd. Following an evening service the night before, the wardens and vestrymen tendered him a reception, a number of the clergy attending.

ANNOUNCEMENT was made on Passion Sunday by the Rev. T. T. Butler, rector of St. Stephen's Church, Riverside, of plans completed for the erection of a new church building. Every organization of the parish has pledged its support.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Clerical Conference—Welcoming Bishop Perry Home—Holy Week and Easter Services

FOR CONFERENCES with Bishop Perry about sixty of the clergy gathered on April 8th in St. John's Church, Providence. The Bishop was celebrant at the Holy Communion in the church. The conference was in the parish house. Among the subjects discussed was the use of the Anthem and of the New Hymnal. As generally sung the anthem was considered as not conducive to worship and at the best ought on most occasions to be dispensed with. The New Hymnal was in general favor, though the poorer parishes and missions could not as yet afford it. The bill that had just been passed by the State legislature permitting commercialized baseball and other sports and amusements on Sundays was unanimously condemned and a petition was sent to the governor to veto

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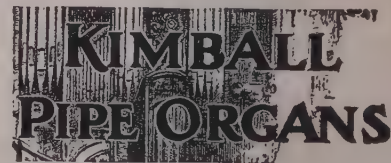
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it. A committee was appointed, consisting of the Rev. A. M. Hilliker, the Rev. P. F. Sturges, the Rev. J. F. Scott, the Rev. J. M. Hunter, and the Rev. F. Damrosch, to draw up a declaration of Christian principles regarding industrial questions. Miss J. F. Ziegler, one of the field secretaries of the G. F. S. War Work Committee, addressed the conference on the timely agencies that had been employed. Dean Robbins, of the New York Cathedral, who was preaching for the week at the Grace Church noon services, suggested plans for meeting the boys as they returned from overseas. Bishop Perry entertained the clergy at luncheon.

THE ANNUAL MEETING of the Churchman's Club, on April 30th at the Turks Head Club, will take the form of a welcome home to Bishop Perry. He will be the chief after dinner speaker and with him will be the Rev. Bernard Iddings Bell, Chaplain at the Great Lakes Naval Training Station, heard about but not heard before in the diocese.

AT MANY of Bishop Perry's visitations informal receptions have been tendered him after the service or at some other hour of the day, and on several occasions he has conferred the Church War Cross on young soldiers of the parish who have returned from the war. Everywhere a hearty welcome was extended to him, and many such welcomes still await him.

THE PEOPLE of St. Stephen's, Providence, are looking forward with the greatest interest to the services of Easter Day, when their new rector, the Rev. F. S. Penfold, D.D., will be with them. The Rev. Charles O. Jones, faithful curate of St. Stephen's for the past two or three years, will retain his position under the new rector.

THE BISHOP OF BRITISH HONDURAS, the Rt. Rev. Edward Arthur Dunn, D.D., preached on Palm Sunday morning at Grace Church, Providence. He was at St. Stephen's Church in the afternoon, and in the evening at St. Paul's, Pawtucket.

THE THREE HOURS' SERVICE on Good Friday at St. Stephen's, Providence, was conducted by the Rev. Julian D. Hamlin of Philadelphia, chaplain until recently of the 19th Infantry. At All Saints', Providence, the service was conducted by the Rev. P. F. Sturges, and at Grace Church by Bishop Perry.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Campaign for Missions—A Pastoral

A CALL FOR organization of a diocesan-wide every-member campaign for missions to be carried out this fall has been issued by the diocesan Board of Missions, acting upon a resolution passed at the last diocesan convention. Since the passage of this resolution, the General Board of Missions has taken tentative steps toward inaugurating a nation-wide campaign of the same character, and the campaign in South Carolina will be made an integral part of it.

IN A RECENT pastoral the Bishop has called attention to the need for intelligently constructive action by the diocesan convention at Georgetown on the many problems of reconstruction, and urges the parishes to elect only such lay delegates as reasonably expect to attend; recommending that, if necessary, each parish assume their traveling expenses. The opening address at this convention will be delivered by Col. Albert L. Cox, of Raleigh, N. C., on The Church and the Returned Soldier.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Rectory Purchased for Advent Parish, Cincinnati—Social Center Added for St. Andrew's Mission

AT THE PARISH of the Church of the Advent, Cincinnati (Rev. George C. Dunlop, rector), on Passion Sunday announcement was made that a well-arranged and comfortable residence near the church on Park avenue, Walnut Hills, had been purchased for a rectory. This is a good move, as suitable houses are seldom for rent in that suburb. The rector had had serious sickness in his family, from which happily they are now recovering, and several devoted members of the congregation, to meet these extraordinary expenses, and as a token of appreciation, have presented him a purse of \$500.

ST. ANDREW'S MISSION to the colored people of Cincinnati has added to its equipment a reconstructed old church, next door to its fine church and parish hall and connected with it by a cloister. Of the \$6,000 needed for this improvement all but \$1,500 has been obtained. The building is being specially devoted to social service work for women and girls. An effort is to be made to raise the large debt upon the whole plant, some \$12,000, a conditional gift of half that sum having been announced. The missionary, the Rev. E. H. Oxley, has been in charge for nearly seven years and the work has regularly advanced.

MOTHER'S PENSIONS AND CHILD LABOR

THE LAST lingering argument against child labor laws and their enforcement is being answered through the establishment of mothers' pensions, says the National Child Labor Committee. In 1913 the first mothers' pension law to go into statewide effect went into operation in Illinois. Today thirty-three states have such laws.

The primary object of these laws is to maintain the home. Through the death of the husband and father, or his incapacitation by illness, or his desertion, the support of the family falls upon the mother and children. If the children are put in an institution, or if the mother goes out to work and leaves the children at home uncared for, or if she stays at home with the children and starves with them, the home life is weakened or wrecked. School authorities say that when children stay away from school it is almost always found that they lack home care, usually because the mother must go out to work.

It is sometimes asserted that a hardship is imposed by child labor laws on families which need the wages of the children. Many such laws provide exemptions on the ground of poverty. But if the children join the ranks of child labor they are deprived of the education which in a democracy is supposed to be the right of every boy and girl. Mother's pensions prevent the home from being broken up, except where the mother is inefficient or immoral, and they enable the children to go to school. They also make life easier for officials entrusted with the enforcement of child labor and compulsory education laws, who sometimes do not have the heart to refuse working papers to children of families in difficult circumstances.

Mothers' pensions take the form of straight grants to deserving dependent mothers, but their basis is not charity. They represent a conception of the state as having a duty toward its citizens. The word "pension" is not always used, the word "compensation" being substituted because it

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better describes the spirit of this legislation. In New Jersey the act is called "An act to promote home life for dependent children."

GOVERNMENT CAMPAIGNING FOR MORALITY

THE UNITED STATES PUBLIC HEALTH SERVICE needs help. The working of the selective service (draft) law disclosed the fact, through compulsory medical examination, that venereal diseases were much more prevalent in civil communities than anyone had reason to believe. It is estimated that five-sixths of all venereal disease in the army was brought in from civil life. It is therefore obvious that a weighty task is intrusted to the division of venereal diseases in cleaning up cities and country communities, but the campaign against prostitution, fountain source of venereal disease, has been so ably carried out, with the help of the Commission on Training Camp Activities, that already 120 cities have abolished their so-called red light districts.

Prostitution with its attendant ills has been tolerated simply because the citizens were ignorant of what it meant. It has not been uncommon to say that the bawdy house was safe and clean, because it was tolerated under protection of the police. That idea must be scotched. There never was devised a system of medical supervision of prostitution that worked.

Venereal disease has flourished hitherto because it has been hidden and protected. Millions of money and a small army of able men have been sacrificed in stamping out yellow fever, malaria, the bubonic plague; but none of these diseases menaced national life and national honor as venereal diseases do.

A campaign for a nation clear of venereal disease is on. The advance guard is the division of venereal diseases of the United States public health service, which is backing up the work already accomplished by the military authorities. Behind this advance guard, endorsing its work in no uncertain terms, stand President Wilson, the Secretaries of War and Navy, and all the high officials of government.

But the final work in eradicating venereal disease must be done by the people. It is a great work, aspiringly patriotic, untinged with partisanship, a work that recognizes America's boundless opportunities and responsibilities.

REALLY BELIEVE IT

MARGARET SLATTERY tells of a family she knew that lost three children in less than a week by diphtheria. Only the little three-year-old escaped. When Easter came the parents and child were at church. She taught her class of girls that day, and he went to his superintendent's desk, led his school in worship, and read the Easter story with only a break now and then in his fine voice. Amid the faces lined by suffering, rebellion, and despair, amid the badges of sorrow and mourning, and the silent voices of the Easter congregation, they had seemed a miracle. "How can they?" men and women said to each other as they left the church. A fifteen-year-old boy walking home with his father from the Sunday school hour, said hesitatingly, for he did not talk much with his father, "Dad, I guess Mr. and Mrs. L— really believe it, don't they?" "Believe what?" said the father, for he thought slowly. "The whole big thing, all of it, Easter, you know." "Of course," answered the father, "all Chris-

tians believe it." "Not that way," said the boy, and began to whistle lest his father should say more.—*Expositor.*

MOTHERING SUNDAY WAFER CAKES

THE QUEEN has accepted a casket of wafer cakes presented to her, reports the London *Guardian*, on behalf of the movement for the revival of Mothering Sunday, and has expressed great interest in the origin and significance of these symbolic links with an ancient custom. The wafers are of the same size and shape as the "priest's wafer". They were originally given away in the churches as a special kind of holy bread. For over two hundred years these wafers have been made at Chilbolton for Mothering Sunday from a recipe handed down in the Baverstock family, and though no longer given away in church, they still figure at the home festival to remind people of the inner meaning of the Gospel for the day.

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